

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## The Christian Secretary

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### The Missionary Conference at Worcester.

PAPER READ BY REV. S. PECK.

*Deficiency of missionary zeal in the ministry and candidates for the ministry, among the Baptists of New England, during the last thirty years.*

The Missions of the Board in Asia are to Burmah Proper, Tenasserim, Arracan, Assam, the Telooogos, Siam and China; embracing a population of 350,000,000.

To the first three of these, constituting formerly what was called the Burman empire, the attention of American Baptists was directed nearly 30 years ago. Mr. Judson arrived in Burmah in 1813, and in the following year he was adopted by the Baptist General Convention as their missionary. From that period to the present, the Burmans and Karens have been our neighbors. A short interval excepted, nothing has interfered with the direct transmission of any amount of supplies in men or money from this land to the Burman coasts; and within the empire itself, including Tenasserim and Arracan, scope has been given for the application, to the fullest extent, of whatever missionary force we might have been disposed to employ. We have been distinctly apprised of these facts. We have known the ignorance, idolatry and degradation of the Burman people, their number, and their dependence on American Baptists for the communication of the gospel; and the facilities for imparting the gospel to them. And at a very early day, both by implication and avowedly, we assumed the responsibility of this ministration.

This responsibility has not been worthily sustained. The missionaries who have been sent forth by the churches of this land, have labored faithfully, and in consideration of their fewness and the nature of their service, with great success. The entire word of God has been translated and published in the Burman language, with numerous religious tracts both in Burman and Karen; the Karen dialects have been reduced to a written form; the New Testament translated, and in part published in the Sgau, and parts of the same in Pgho Karen, and in the Peguan language; schools have been established, and multitudes taught in the Scriptures; the gospel has been preached; thousands of the heathen converted; churches organized, and native teachers and preachers raised up; the missionaries have toiled to the utmost of their strength, and have filled their bosoms with sheaves. But the harvest has not been fully gathered in. The work was immeasurably too large for the number of laborers in the field; their importunate appeals for help were suffered to pass unheeded, except that at distant intervals, a solitary individual was here and there sent to supply the place of the dead; and to this present hour, the number of laborers is utterly inadequate to the need.

Meanwhile, an entire generation of Burmans and Karens, a population amounting, by a moderate estimate, to 5,000,000, have gone to their last accounts, without God and without hope in the only Saviour of lost men.

Of responsibility so unfaithfully discharged by American Baptists, the reproach falls in part, perhaps we ought to say, mostly, on the Baptists of New England. The number of missionaries from New England, exclusively of females and other assistant missionaries, sent to the Burman empire, has been exceedingly small. Mr. Judson had been laboring four years in Burmah, when New England sent its first reinforcement, Messrs. Colman and Wheelock, in 1817. These died, and the next solitary helper was sent in 1825.—Mr. Boardman, after a delay of eight years. During the next seven years, we sent three missionary preachers. Mr. Mason and Mr. Jones in 1830, and Mr. Brown in 1832, with two printers, Messrs. Cutter and Hancock; and within the last ten years, we have sent five preachers, Messrs. Vinton, Ingalls, Haswell, Hall and Brayton, and one machinist, Mr. Chandler. The whole number of preachers sent by New England to Burmah, during the last generation, is 12, or an average of one to every two and a half years. Four of these have died, and two have been employed in opening other missions. The whole number of preachers from New England now laboring among the Burmans and Karens, including Mr. Judson, is six, or one preacher to 840,000 souls: the net results, in this department, of the efforts of the New England Baptists for a period of thirty years, to evangelize the Burman empire.

Perhaps it will be thought that this paucity of laborers in Burmah has been owing chiefly to a disproportionate multiplication of missionaries to other pagan countries. On the contrary, while so little has been accomplished for the Burman empire, for others we have done less. Mr. Jones commenced the Mission to Siam in 1833, and during the nine years of its existence has been laboriously employed in translating the New Testament into Siamese, in the preparation and distribution of religious tracts, and in preaching the gospel and other appropriate duties; administering, so far as one individual might, to the spiritual necessities of 2,000,000 of people. But with the exception of a missionary printer, and a few female assistants, Mr. Jones has no helper for the Siamese. Of preachers, New England has sent to his support not one. The Chinese department of the Mission was commenced in 1835, in a dialect spoken by 150,000 in Siam. For these 150,000, New England sent one preacher, Mr. God-

dard, in 1838. And Mr. Goddard is now laboring alone.

The mission to Assam was commenced by Messrs. Brown and Cutter in 1835-6. The Assamese part of the population numbers 700,000, and there is probably an equal number within the territory, who speak other dialects; making a total of nearly 1,500,000; a territory and population twice as great as in this Commonwealth.—The missionaries have reduced some of the dialects to writing, and translated portions of the Scriptures and tracts into Assamese and other languages. They have earnestly requested a reinforcement of twelve missionaries; New England sent them one preacher, Mr. Barker, in 1839.

To the Telooogo mission, established in 1836, among a people of 8 or 10,000,000, no missionary has been sent from New England. And to China, with a population of more than 300,000,000, none.

The proportion of preachers sent to other continents is essentially the same. The West African mission was originated in 1819. Mr. Holton was sent from New England in 1825, Mr. Skinner in 1830, Mr. Crocker in 1835, Mr. Clarke in 1837, and Mr. Constantine in 1840, making an average of one preacher for every four years, for a heathen population of 120,000.

Missions to the Indians commenced in 1817. New England has furnished in the course of twenty-five years, five missionary preachers, towards the supply of these 100,000 heathen; two only of whom, Messrs. Pratt and F. Barker, are now laboring in the field.

To the European Missions, commenced in 1832, New England has also sent three missionaries; of whom one, Mr. Willard, still continues in the service. Since the organization of the General Convention, the entire number sent to all the Missions from the New England States, including also Mr. Judson, has been but 28, scarcely one preacher a year, more than half of whom, during this long period, have been removed by death or other sufficient cause. Of these 28, Massachusetts furnished 10, Vermont 7, Connecticut 5, Maine 3, New Hampshire 1, and Rhode Island 1. During the last two years, the number of missionary preachers from all New England has been not one.

That the fewness of missionaries in the Burman empire or any other heathen land, is attributable to no disproportionate accumulation of laborers elsewhere among the heathen is very manifest. Is it, then, because new developments have been made of the nature of the missionary work? Have the representations of the ignorance, debasement, wickedness and misery of the heathen been found to be overdrawn? Has it proved to be impracticable, at any point, to obtain admission, and a hearing of the word? Have the languages of the heathen defied analysis and acquisition? Or have the deprivations and hardships of missionary life transcended the apprehensions of those who have embarked in it, and are they esteemed too costly a prize for the ends that have been attained? Have the features of the enterprise become repulsive, because more nearly brought to view, and more distinctly discerned?

The facts are far otherwise! What was matter of faith or of inference, is now the record of eye-witnesses. Missionaries have gone into the midst of the heathen; have seen them on the highways, and in their fields, and in their workshops; have entered their houses and their temples; have attended their feasts and processions, their revelries, and their idol worship; and have handled their gods of wood and stone. They have seen the unutterable corruptions of heathen society, its destitution of truth, virtue, and humanity, the degradation of females, the prevalence of oppression and violence, and the fearful expectation of greater evils to come. It is a truth ascertained, that "the dark places of the earth are full of the habitations of cruelty," and that the heathen, wherever found, are essentially of one family and one caste, "being filled with all unrighteousness," "haters of God," without understanding, without natural affection, "implacable, unmerciful."

It is equally an ascertained fact, that upon all these millions of heathen, the influence of the gospel may be brought to bear. Their languages are susceptible of reduction and acquisition, and can be made to express justly the truths of the Scriptures. The attention of the people can be secured, their confidence won, their understandings enlightened and strengthened, their consciences roused. Their systems of false philosophy and idolatry may be put to shame, and the foundations thereof destroyed. Their children may be rescued from death, and abuse worse than death, and generations be trained up in the nurture and admonition of the Lord.

That the Foreign Mission service involves sacrifice and peril, is incontrovertible, but are they more severe, imminent or exhausting than was anticipated.

When Mr. Judson adventured forth, it was on an untried sea and to an unknown land. He went forth like "the father of the faithful," "not knowing whither he went." Now, the course has been laid, and the distances and bearings ascertained. We know to what countries to approach, at what points, at what times, and in what ways to embark, and what reception awaits us, what provision must be made against climate and barbarism, and solitude, and the wastings of anxious toil, and in what we may safely confide to the institutions and practices of a heathen population, or the inventiveness of an urgent necessity.

Then, the missionary, as he landed on the shores of heathenism, grasped no friendly hand, heard no voice of welcome, saw no sign of recognition from pagan convert or Christian missionary. Now, as the missionary ship nears the strand, he descends, it may be, the mission compound, with its dwelling and school-houses, and chapel, and printing establishments; or nearer at hand along the shore, animated groups of native Christians and their honored missionary teacher come forth to greet him with congratulations and thanks and sacred songs.

At first, the missionary, to whatever he set his hand, was forced to break his own way. Without dictionary, grammar, reading-book or interpreter, and in many cases without manuscript, or even an alphabetic or other written character, it was the labor of numerous years to gather up the elements of a barbarous and strange speech, reduce them to form and method, construct a vocabulary, with native significations, and in multiplied instances, attach novel and spiritual imports, and secure for them a correct interpretation and currency. This preliminary work is now accomplished. Elementary books have been prepared in the language of every people for whom our missionaries are laboring, and the results of the toil of ten years may now be compassed in one.

It was the lot of our earliest missionaries to struggle with privations and sicknesses and barbarities unknown in christian lands, and unalleviated by human sympathy. The narrative of their sufferings and constancy, even unto death, seems now almost past recedence. But their strength was as their day. In later years apart from the peculiarities of climate, in all that concerns domestic comfort and freedom, and safety of person and life, pagan and christian lands are brought more nearly to a level. The rough places have become plain. Political power, commercial interest, intelligence, incipient refinement, and Christianity, diffuse their influences round every mission compound and solitary zayat, and protect and cheer the missionary in all his journeyings, in the jungle and "beside all waters."

But the fewness of the candidates for missionary appointment, it may be intimated, may be owing in part to the character and proceedings of those already engaged in the service. These, it may be insinuated, have not done honor to the missionary profession; the missionaries have grown weary and sick of their employments, or they are disheartened, and send back to us an evil report.

Who then are the missionaries, and what their individual character of manner and life?

It is, doubtless, "inexpedient for us to glory," even of beloved missionaries; but were it needful to vindicate them from the aspersions of calumny or ignorant distrust, we would recount the missionary history of our brethren, from its commencement in the closet to their last effort to save a heathen soul. The recital would be essentially one. God has counted them worthy to be put into this ministry, and worthily they are fulfilling it.

It is true, they are but men, "subject to like passions and infirmities with us." They are men, too, of various temperaments, discipline, acquirements and capabilities; placed in conditions of untold and ever-changing and perplexing difficulty; and pledged to strenuous endeavor till death, however seemingly unproductive; beneath the depressing sickness of a torrid sun, or the deeper discouragements of heathen stupidity and ingratitude. They are, nevertheless, true men, men competent and faithful, tried men, who have never turned back. They are men of approved piety and sound in the faith; of blameless conversation, temperate, unspotted from the world, men of intelligence, discretion and patient industry; of disinterestedness, and tender compassion, and glowing zeal. "It is not expedient for us to glory; but to be associated in labor with such men, or to follow in their paths, would disparage the wisdom or the standing of no man. They have adorned their profession before many witnesses. If at any time there is one who seems tempted to falter, it is on account of our lukewarmness and timidity, and slowness to aid.

If the deficiency of interest and personal consecration among New England Baptists on behalf of Foreign Missions has not resulted from incompetency or unfaithfulness of those who have engaged in the foreign service, so, too, it cannot be traced to a want of missionary success. The measure of success in all the missions has been as great as could have been with reason anticipated. It was not to be supposed that the missionary would be thronged with inquirers and converts, so soon as he set foot on pagan shores. Faith cometh by hearing, but years intervene before the missionary can be heard in the heathen tongue.—And till then, the preaching of the gospel does not begin.

But let the gospel be preached; it were reasonable to let it take possession of the understanding and conscience, before we challenge its effect on the heart. Some interval must elapse between sowing and reaping; nor do the sower and reaper go forth together. The first Burman convert was baptized in June 1819, six years from the arrival of Mr. Judson at Rangoon. But it was only in the April next preceding, that the first place for the public worship of God in Rangoon was opened. The previous years had been spent in acquiring the language and other preliminary labors, with occasional conversation with individuals. The first Indian convert was reported in 1820, when three Indians were baptized at Fort Wayne, but it was in May, of the same year, that the first mission among the Indians obtained free ingress and a settled abode.

When once the missions have been established and the gospel intelligibly proclaimed, God has vindicated his faithfulness and clothed the word with power.

The success which has attended the dispensation of the gospel to the heathen, so far from detracting from the interest, is most eminently fitted to quicken our zeal in the missionary work. It has exceeded our largest hopes in comparison with the amount of missionary effort applied, and the obstructions in its way. God has seemed in some instances to forestall exertion, and before we had called, to hear. He has especially signified his good pleasure to award the largest returns to our outlays, consistent with the established relations of faith and hearing, and to avail of every increase of missionary instrumentalities to increase also the ratio of their efficiency. The first Cherokee baptized in the Baptist mission was converted in 1823. And there were two or three in 1824-5. In 1829, the number of baptisms was

37; and in 1832 they had increased to 137. The first Karen convert was baptized in 1828. In 1828-9 there were 10; in 1830, 23 were added; in 1831, 73.

The whole number of members of mission churches in all the missions, in 1835, was nearly 800. In 1842, the additions to the churches were 780. The aggregate of additions during the last seven years is 3,217.

For any deficiency of missionary devotedness among the Baptists of New England, we cannot allege in extenuation a want of missionary success.

It may be urged, that if New England has raised up but few missionary preachers, it is because the supply has been adequate from other parts of our confederacy.

But what has been this supply?

The Baptists of these United States, exclusive of New England, furnished for the conversion of the heathen during the 15 years next succeeding the organization of the Convention, 13 preachers for the Indians, 4 for West Africa, and three, including one printer, for Asia. Of these 20, there only remained in the beginning of 1840, by reason of death or otherwise, one preacher in Asia, none in West Africa, and four among the Indians; total, for all the missions, five.—During the last thirteen years, the supply has been greater and the removals fewer; but in 1836, the whole number of preachers connected with all the missions, including those from New England, was only 36; and in 1842 but 45. Of these 45 preachers, 12 were among the Indian tribes, 3 in Europe, 3 in West Africa, and 28 for the 350,000,000 connected with our missions in Asia.

This deficiency of preachers in the foreign service, from Baptist churches, has not been compensated by a superabundant supply from other Christian denominations. Apart from those countries for whose Christianization we labor in common with other evangelical Christians, the nations and tribes whom Divine Providence has presented to the special regard of American Baptists, and who have depended, and are depending almost exclusively on us for the knowledge of the only Saviour of men, embrace a population of at least 15,000,000 of souls. The Burmans and Karens and other tribes of Burmah and Arracan, the Assamese and others of Assam, the Telooogos, in Southern India, and the Bassas in West Africa, have been consigned to our sympathies and charities as if by the general consent of Christendom, scarcely a solitary laborer of any other Christian denomination participating with us in the ministry of the gospel to these nations. Are these 15,000,000 supplied by ten preachers; or, if we include all that are now laboring for their salvation from all the churches of our country, are they adequately supplied by 28 preachers? Do the Baptists of New England find sufficient justification for sending but ten preachers to these millions, in the discovery that with the aid of other parts of our country, the average of supply has been raised to one preacher for 650,000 souls!

The deficiency of missionary preachers, it may be said, has resulted in part from a deficiency of the means of support. There may not have been sufficient encouragement that missionaries would be sustained, had suitable candidates presented. But can this be justly alleged? or, if realized recently in one or two individual cases, will this, or any other merely recent discouragement explain the comparative destitution of missionary candidates for a period of thirty years! The evil which we deplore, and of which we would discover the cause and the remedy, has a deeper origin, than any merely outward and transient variations in the circumstances of the religious world; and in our researches and appliances we must penetrate deeper, or we shall "heal the hurt slightly."

Voted, To commit so much of the communication of the Secretary as refers to the paucity of candidates for Missionary service, to a committee to report at a subsequent meeting.

The conference then adjourned. Prayer by A. Parker, of Connecticut.

For the Christian Secretary.  
Letters to those who have recently professed Religion.

No. 2.  
DEAR BRETHREN AND SISTERS,—I shall now take the liberty to ask you, one and all,—Have you pledged yourselves to abstain entirely from the use of all intoxicating drinks? Methinks I hear the affirmative answer from hundreds of voices. It is well. Let me respond, AMEN, and bid you God speed.

But do I also hear the inquiry, "Why is such a question proposed?" Do I hear one say, "I wonder what this has to do with being a consistent Christian?" Are some of my brethren surprised that I can't talk or write, or do anything, without having some Temperance about it? Well now, don't be vexed with me, and put away the paper, and say you won't read it; but bear me through, patiently, and candidly, and then, if you think I am wrong, why go and pray for me, that the Lord would forgive me, and enlighten me, and set me right.

Now, I think it very likely, there are some old professors who will say that I have no business to ask such a question—that it is impertinent, and that it is not very wise or modest in me, to presume to judge or catechize my brethren with regard to their meats or drinks. By the way, let me just ask those who are fond of quoting the passage here alluded to, (Col. 2:16) to read it, in its connection, and see whether it stands very much in the way of those who reason on temperance. And now you who have the Bible in your hand, you can turn to Romans 14: 21, and you will find Paul writing very much like a modern temperance man.

But to our question—"Why should we pledge ourselves to entire abstinence from all intoxicating drinks?" Why, because there is no good reason why you should not. It certainly cannot hurt you; neither can it injure any body else. To say the least, it is a very safe step. You acknowledge that intemperance is a very great evil, and ought to be deprecated by every body—and

above all, by Christians. Now you know that all the intemperance in the world has its origin in the use of intoxicating drinks; and while professors of religion use them, others will; and so long as they are used, there will be more or less of intemperance. I do not say that every one who uses a little rum, or brandy, or wine, or cider, will become intemperate; but I do say that when Christians do it, it certainly has the appearance of evil. I know some will say, it is for their health,—they can perform more labor, and they feel all the better for it. I wonder if the use of intoxicating drinks ever helps Christians to read the Bible with more profit—to take better heed how they hear the word—or to pray with more seriousness and fervor? And are those who abstain entirely, any the less active, benevolent, and devotional? Are they the least useful members in our churches? Would they not be missed if they were all taken away?

But another reason. Many churches have suffered greatly, because some of their members have indulged in the use of intoxicating drinks. This practice has been the cause of much grief, and painful disciplinary labor. Serious offences have come in this way. It has often caused the ways of Zion to mourn, and given the ungodly an occasion to speak lightly of Christians, and the Christian church. Now if we would see the church relieved from all her burdens, and griefs, and trials, arising from this source, we must take a firm and decided stand, on the safe side. We must be Total Abstinents. "But," says one, "I mean to be strictly temperate, certainly. I only use a little, and I think it necessary for me—I know it does not hurt me." Admit all this, (though the temperate, the little, and the necessary, are always questionable.) Remember your practice is a grief to your brethren and sisters. It really hurts them. And your neighbor, perhaps, will take encouragement from your example, to drink on, until he ruins himself and his family. And what is worse than all, I am afraid, unless you give it up entirely, that little as you may use, it will drown out all our religion.

"But why sign a pledge?" And why not? If your principles and practice are right, why should not your profession be? If you practice entire abstinence, why not profess it? and let the church and the world know where you are? But perhaps some friend has kindly cautioned you not to sign away your liberty. Liberty, verily! And do Christians want liberty to do any thing which is evil, both in its nature and tendency? Do Christians want liberty to indulge in a practice which has cursed the church and the world, and hurried multitudes of souls down to perdition? Do Christians want liberty to be slaves to a vitiated appetite? But I must not enlarge. You know the church needs purifying. As to its future character, you must be aware that much depends on you. Shall the practice of using intoxicating drinks be perpetuated in the church? It will be, unless you take a decided, unwavering stand against it. Dear brethren, will you not do it? You must. Let others do as they will, resolve that you will be clear in this matter. And as a friend, let me advise you to "Sign the pledge." It won't hurt you,—the names of the pious and devoted are there. Unite, then, your influence with theirs. Let your precept and example tell on the side of strict temperance. Do it, and you will be more useful—you will be happier. Do it, and you will be better citizens, and far more consistent Christians. Yours, &c., S. B.

THE LARGEST DENOMINATION IN PHILADELPHIA.—Pray, which is that, you ask, gentle reader? Is it the Presbyterian, the Episcopal, the Roman Catholic, or the Baptist? Neither of these, we reply. Which, then, is it? Alas! it is the denomination of Sabbath-breakers, and neglecters of the sanctuary. We were recently told by a friend, who had taken pains to ascertain, that not more than one-third of the inhabitants of Philadelphia, attend the worship of the sanctuary upon the Sabbath; that, indeed, the various houses of worship, if filled, would not hold a much larger proportion. What a sad, an awful fact is this, that 50 or 60,000 Sabbath-breakers may be found within the limits of Philadelphia, that the numerical majority is hostile to an observance of the day of God! We may not be surprised at the occurrence of mobs, or of anything else that is unseemly, and hateful, and demoralizing, if this calculation is correct. Loudly and thrillingly, indeed, does this state of things call upon ministers and private Christians to do something more, a great deal more than they are doing, for the spiritual improvement of this great and populous city.—Bap. Record.

MISQUOTATIONS OF SCRIPTURE.—The following sentence is often repeated in prayers and sermons, as if it were a verse of the Bible: "But faith which worketh by love, and purifieth the heart, and overcomes the world." But he who looks for it, however diligently, and with the aid of whatever concordance, will search in vain. He will find in Gal. v. 6, "But faith which worketh by love," and in Acts, xv. 9, "God put no difference between us and them, purifying their hearts by faith;" and in 1 John, v. 4, "This is the victory that overcometh the world, even our faith." These have been quoted together so often, that many suppose they occur in the same verse. How often do we hear it said, "At a more convenient season, I will call for thee," and Thou hast said, "Where two or three are gathered together in my name, there will I be in the midst of them, and that to bless them." This last clause, however, is not found in the Saviour's promise, and Felix said, "Go thy way for this time; when I have a convenient season, I will call for thee." Ministers and Christians should study to quote exactly the language of the inspired volume.—ib.

A ROMAN CATHOLIC DEACON was baptized in Shelby county, Tenn., during a recent revival in the Baptist church.—ib.

Christians should take care to keep their hearts pure and unspotted from the world.



## Home Mission Department.

OFFICE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, NO. 354 BROOME STREET, CORNER OF ELIZABETH STREET, NEW YORK.

For the Christian Secretary.

AM. BAP. HOME MISSION ROOMS,  
NEW YORK, NOV. 24th, 1842.

## The Anti-Mission Spirit.

That is a very limited idea of the Home Mission effort in this country, which contemplates merely the supply of a destitute church or population with the preaching of the gospel. It embraces all those religious, moral and social influences which are essential as restraints upon prevalent immoralities, correctors of vitiating social manners and customs, safeguards against the encroachments of false religious systems, especially such as antagonize against the institutions of the country, or the consciences of men. They discountenance ignorance, cherish knowledge and aim at making every one within their reach useful and happy. In the accomplishment of these objects, the missionary encounters many serious obstacles, not the least of which is that morbid conception of the Divine economy among professors of religion, which leaves every purpose of God to be accomplished without human instrumentality. It is adverse to all active agency in extending the kingdom of Christ, and fosters a spirit of apathy in practical religion, which is utterly at variance with the gospel of Christ. We give an instance in illustration.

There is an association in Indiana, embracing churches in some ten or twelve counties, the first article of whose constitution reads thus: "This Association shall be called the Missiwa Predestinarian, Regular Baptist, Anti-missionary Association." The fourth article provides that, "if any member of the churches unite with any other society, to perform any religious or moral duty, they thereby dishonor the church of Christ, and should be dealt with accordingly." All the churches and ministers of this Association, are said to be imbued with the spirit of their constitution; in fact, that a few years since, they adopted the following rule, copied verbatim, et iterum, from one of their record books: "We do not have fellowship with the mission system nor any of her benevolent institutions so called such as Temperance Societies Bible Societies Sunday schools nor any one advocating for them we believe them to be entirely unwarranted in the Word of God in their present features." With what power must such sentiments, expressed by professed disciples of Christ, operate to retard the advances of an evangelical ministry! It would be worthy of the whole Home Mission effort, though nothing else were done, to remove this unlovely spirit from the land, and substitute one more congenial with the gospel. Such, with others, is our appropriate work, and God is blessing us with success. Would that our means were half adequate to the employment of the necessary number of missionaries to hasten the consummation of our object.

In the same territory occupied by the above mentioned Association, is another of a different stamp, constituted in 1840, with only three churches.—There are now ten, supplied by only three ministers. They wish us to aid them in supporting one of the number as an itinerant, but we have no funds. It cannot be done!! They ask, but from us they cannot receive.

## THE SPIRIT AND RESULTS OF MISSIONS.

In another part of the Valley of the Mississippi, (Iowa Territory,) our missionary, Rev. Daniel Jewett, meets the same difficulty as is described above, but he fearlessly and successfully attacks it. He states that an anti-mission preacher from Missouri, made appointments for preaching, two days near one of his stations. He attended the meetings, and suffered great mortification in being obliged to listen to the language of slander and detraction against all missionary operations. At the close of the meetings, however, the people invited him to preach, with which invitation he complied, and with the assistance of a ministering brother continued the meeting another day. The result was the conversion and baptism of several persons; and ultimately, the organization of a church within the bounds of one of an anti-mission stamp. A revival of religion attended this movement.

Brother J. relates an interesting incident at one of his stations, connected with his efforts in the temperance cause. Several persons given to intoxication, had been reclaimed. One of them, especially addicted to the habit, brother J. says, "now sits clothed in his right mind. When he signed the pledge, his wife became intoxicated—not with rum, but with joy, and exclaimed, 'now I hope to enjoy some comfort, which is what I have not enjoyed for ten years.'"

Such is the contrast between the spirit of missions and anti-missions. Such is the power of the former over the latter. Why should it not exert that power? It originated in the gracious designs of the God of salvation, and is armed with eternal truth and righteousness. It is the hope of the church, the ark of safety to our country and the world.

Pray, Christian friends, shall an instrumentality so powerful, so efficacious, so essential to Zion's welfare and the promotion of God's declarative glory, be neglected by you, or used so sparingly as to half defeat your own intentions?

We say again, weeping as we say it, our treasury is overdrawn, and we can send no more laborers into the vineyard till you replenish it.

BENJ. M. HILL, Cor. Sec.

## REVIVALS.

From the Banner and Pioneer.

## Revival Intelligence in Mississippi.

The Lord is still displaying his divine power in the conversion of sinners, in this region of country. Our last meeting commenced at Brownsville, on Saturday before the third Lord's day in this month, and closed on Monday following.—The Lord was evidently present, and manifested his goodness unto his children, many were made to rejoice in hope of salvation, while sinners cried for mercy. There were eighteen added to the church, fourteen of whom were baptized. On last Friday, we commenced a meeting in Yazoo county, at an arm of the Mount Bluff church. It

was in a neighborhood where there has been but a little preaching; one month previous to this time, we held a meeting at the same place, and the Lord attended his word by the energy of his Holy Spirit, and many were cut to the heart, and what few Christians were in the neighborhood became much interested, and we all looked forward to the last meeting with great anxiety. We were not disappointed in our expectations, the Lord was present, and that to bless. The meeting continued four days with great interest. There were thirty-six added to the church, thirty-two of whom were baptized into the likeness of Christ's death. There was a man and his wife, his son and two daughters, all candidates for baptism at the same time. This glorious revival has now been progressing for two months, it seems to be widening and deepening in its holy influence, and we can but hope that it will continue to spread until our whole country shall be visited and blest.

N. B. G.

## Christian Secretary.

HARTFORD, DECEMBER 2, 1842.

STATISTICS.—The Minutes of the several Baptist Associations in this State are all received, and we furnish below, agreeably to a promise made some weeks since, the general statistics for the current year.

Ass'n.	No. churches.	Ord. Min.	Bap.	Total.	Sch'ls. in S.
Hartford	34	14	108	9771	1396
N. Haven	15	12	105	3021	586
N. London	22	19	679	3033	1135
Ston. Union	16	13	145	2243	no report
Fairfield	13	13	66	1136	341
Ashford	16	15	329	2017	no report
	106	86	1432	13,121	3,458

The Union Baptist Association is made up of churches in Connecticut and New York; total number of members 1545. We are unable to determine definitely from the minutes, the number of members in this Association who reside in this State; probably the number will not exceed 150 or 200. By comparing the above table with the Minutes of 1841, we find the net gain to be one thousand and sixty-one; which is about ten per cent. The large additions to the churches in Stonington Boro', Portersville, and other places, are not included in the above. The Sabbath School statistics are deplorably deficient, many of the churches having neglected to make any report to those Associations where the number of scholars has been returned, while in two Associations out of the six, the number of scholars has been entirely omitted in the report. We hope this evil will be effectually remedied another year. For the convenience of those who may wish to correspond with any of the above Associations, we furnish below, the names of their several clerks, and corresponding secretaries:—Hartford, Rev. E. Savage; Bristol, Rev. G. Robins, Cor. Sec.; New Haven, Rev. D. T. Shailer, Branford; New London, Rev. W. George Miller, Essex; Stonington Union, Rev. J. S. Anderson, Stonington Boro'; Fairfield, Rev. J. J. Woolsey, Norwalk, and Rev. Addison Parker, Stamford; Ashford, Rev. T. Wakefield, Killingly, and Rev. H. Bromley, Mansfield; Union Baptist Association, Rev. E. Baldwin, Gaylord's Bridge, Conn.

TO THE MEMBERS OF MY CHURCH, WHO WERE ABSENT FROM THE PRAYER-MEETING LAST EVENING:—  
DEAR BRETHREN AND SISTERS:—After passing a restless and almost sleepless night, mourning over the low state of religion in my own soul, and in the church, I have taken my pen this morning to address a few lines to you. My reason for doing so, you will learn from what follows.

I need not say that it gave me great pleasure yesterday, to see you in the sanctuary of public devotion. The attention you gave to the preached word, and the apparent anxiety you manifested that it might take effect in the hearts of sinners, and prove as good seed sown on good ground, inspired me with confidence, and led me to hope that the day would not pass without proving a rich blessing to some souls. As I saw the word evidently taking effect in some minds, and marked the falling tears of several in the congregation who had not given their hearts to Christ, I felt greatly encouraged, and could not help raising an earnest desire to God that they might be induced to come into the prayer-meeting in the evening, where I hoped the members of the church would be ready by prayers, exhortations and tears, to bear testimony to the truth, and thus cause the seed sown to bring forth fruit unto eternal life.

Well, the evening came, and I with a trembling heart entered the conference-room, and to my astonishment, I saw quite a number of young people present, mostly unconverted. Some of them I was not acquainted with, and there were some that I had hardly dared hope to meet there. But, judge of my feelings, brethren, when I looked around and saw that you were not there. I waited some time before commencing the meeting, because I saw but a very few present who took part in the singing, and I did not like to have the impression made upon the minds of my impenitent friends, that, while we had such excellent singing in the public sanctuary, we could not sing a hymn in the conference-meeting. But as you did not come, I finally read a hymn, which was sung by two or three brethren, and about as many sisters. They sang as well as they could, and I felt very grateful for their assistance. They sang, I doubt not, with "the spirit and the understanding," but not having paid much attention to this part of devotion, I was neither surprised nor disturbed that there was some want of harmony. But I felt grieved that some of the young people noticed it, and gave evident symptoms that they were not edified. I could not help thinking what an interest might have been given to that meeting if you had been there, and lent your assistance in this delightful and impressive part of the devotions.

As you may suppose, a chill was thrown over the meeting in the outset. I got to thinking about you, and surmising a thousand causes for your absence. I thought, perhaps, you might not like your minister. But I remembered that you had always treated him with the utmost kindness and affection; that you had never expressed to him any dissatisfaction; that you had attended quite regularly on his preaching; and moreover, that as this was a prayer and conference meeting, any cause of this kind would not keep you away. Still, I could not help thinking that your absence was occasioned by reason of some deficiency on my part. I felt very wretched. I had arranged a few thoughts, which I had intended to throw out, with the intention of giving a direction to your meditations, but I was so humbled, and mortified, and discouraged, by what I saw and felt, that it was with extreme difficulty that I could say anything at all.

I am happy to inform you, however, that we had quite a good meeting, considering the circumstances. There were some brethren present who felt their duty to take a part, either by prayer or exhortation. I hope that good was done through their timely assistance. I certainly felt grateful for it, as I was still not without hope that some of our impenitent friends who were present, would be benefited.

I have been thus particular in giving an account of our meeting, as you were not present, and I presume will be glad to hear something about it. And now, brethren and

sisters, I want you to think this matter all over, and in the fear of God, settle the question with your own conscience, whether you were in fault or not, in being absent from our meeting last evening. It is undoubtedly true that some of you had good reasons for being absent—such reasons as you would be willing to plead at the judgment-seat, provided this matter should be brought up there. But if any of you, upon reflection, find that no such reasons can be urged, and let your future course be such as your conscience can approve.

If any one of you should say, "Why, surely, I did not suppose my absence would be noticed; neither did I think that the interest of the meeting would be at all promoted by my presence," let me remind you that perhaps this was the reasoning of every one of you individually. If so, you see that it is a kind of reasoning that might lead to the most dangerous and disastrous results. If any one of you are in the habit of using this kind of logic,—"I have no influence"—my name and presence will not be felt in promoting or retarding any movement of the church," let me remind you that you are a member of that body, which the Apostle describes as having "many members," all of which have an appropriate and necessary "office." A small wheel in a machine getting out of place, might do just as much injury as a large one. Allow me, also, to solicit your careful and serious perusal of the following simple and appropriate lines:

"What if the little rain would say,  
"So small a drop as I,  
Can ne'er refresh these thirsty fields—  
I'll tarry in the sky?"

What—if a shining beam of noon,  
Should in its fountain stay  
Because its feeble light alone  
Cannot create a day.

Doth not each rain-drop help to form  
The cool, refreshing shower,  
And every ray of light to warm,  
And beautify the flower?"

If any one of you shall be disposed to treat this matter lightly, and say,—"I shall do as I please about going to meeting—go when I please, and where I please," let me remind you that in pleasing yourself, you may be displeasing the Saviour, causing grief to your brethren, setting an example that may cause others to stumble, and perhaps laying "stumbling-blocks" over which sinners may fall into perdition. I would say more, but my sheet is full, and other duties call me away. Accept this as a testimony of affectionate solicitude for your present and future welfare, from your afflicted

PASTOR.

## A PROPOSED PLAN OF A GENERAL EMIGRATION SOCIETY: By a Catholic Gentleman.

A pamphlet has recently been published in London with the above title, the ostensible design of which is to introduce a new mode of sending emigrants to the United States, and at the same time relieve the suffering poor in Ireland. The author proposes to purchase large tracts of land in the Western states, at points which will hereafter become business places—to lay out towns—to build churches—send over Catholic priests with each colony that is sent out, and in this way establish Catholic towns and cities in the most eligible and commanding locations in the Mississippi valley.

The plan was undoubtedly got up by some wily Jesuit, for the express purpose of spreading the pernicious influences of Romanism in this country, and we can see no reason why it will not be carried into effect. Such efforts as these on the part of "his holiness," should certainly call out corresponding efforts on the part of every true friend of civil and religious liberty. Let the Home Mission cause be sustained while there is an opportunity left to save the country from the despotism of Popery.

SENTENCE OF COL. WEBB.—James Watson Webb has been sentenced to two years imprisonment in the State's Prison, for fighting a duel with Hon. T. F. Marshall. About 14,000 signatures were attached to the petition to the Gov. for his pardon. A special messenger was sent to Albany with this petition, who returned on Monday last, without procuring the pardon. Gov. Seward declined giving an answer immediately, but intimated that he would in due time, communicate his decision through the proper channel. The probability is, that Webb will escape the punishment due to his crime, although we are unable to discover upon what principle he is entitled to Executive clemency.

PRIZE FIGHTERS CONVICTED.—The trial of Sullivan, McClester and Kensett, persons who were concerned in the disgraceful fight, which resulted in the death of McCoy, were tried last week, before the Court of Oyer and Terminer, at White Plains, N. Y. After a protracted trial of several days, the Jury returned a verdict of "guilty of manslaughter in the fourth degree," at the same time recommending the prisoners to mercy. "We understand," says the N. Y. Tribune, that they will be sentenced to two years imprisonment in the State's Prison.

## Rhyme versus Reason.

MR. EDITOR:—Among the various engines which our Episcopal friends are lately pressing so zealously into the service of their modern proselyting furor, the charms of poetry hold no inferior place. They well know, that, upon some minds, a well-turned paragraph or two, a pretty description—a flowing stanza, about dim and holy aisles, snowy vestments—pious-painted windows and devotional organs—or a high-sounding sentence touching "our sublime and venerable liturgy"—has more effect than a logical argument, or a passage of Scripture.

Keble, the tractarian of Oxford, and author of the "Christian Year," has done much in this way for the cause of prelacy—while in this country we have Bishop Doane, a writer of poetic power—and not least, by any means, our own young Rector of St. John's.

Mr. Cox has written some verses of exceeding beauty, though, perhaps, not of the most elevated order. Great facility of versification and apparent familiarity with good models, have assisted an imagination, naturally fine, in the production of some poetry, which, of its kind, is more than promising—it is good. You would think, I fear, were you to read certain of his effusions, that "much surprise had made him mad,"—but a slight obliquity is said to be favorable to "the gentle art," you know—and we must charitably remember that, being reared a good Presbyterian, he has been recently exposed to a good many distracting influences. Witness the following specimen, from a very pretty little Ballad called "St. Silvan's Bell."

4. And the woodman went by, and stirred him not,  
With his wife, and children round,  
And the baby leaped up on its mother's breast,  
And laughed at the church-bell's sound.

5. For the babe, he was all unchristened yet,  
And well might he leap for joy;  
A fountain was gushing, where rung that bell,  
That should make him a Christian boy!

Among these Ballads is one, (I think,) of exquisite beauty, entitled, "Dream-land"—and much of it, addressed to Episcopalians, who profess to make so much of what the old negro called "the gitty up and setty down" of worship, is certainly apt and truthful. But to come at the point of the whole matter—I send you a few stanzas, scribbled impromptu, by a young female

friend, (from whom I purloined them, and who will probably be astonished to see them in a newspaper,) after reading the very poem in question. Can you not give them to us, side by side, and let us see how they look? You will not be able, of course, to publish the whole of Mr. Cox's—though it is well worth printing, and it is hardly fair to mutilate it.

## Dreamland.

3. In Dreamland once I saw a Church;  
Amid the trees it stood;  
And reared its little steeple-cross  
Above the sweet greenwood;  
And then I heard a Dreamland chime,  
Peal out from Dreamland tower,  
And saw how Dreamland Christian-folk  
Can keep the matin-hour.

7. I saw the Dreamland minister  
In snowy vestments pray:  
He seemed to think 'twas natural  
That prayer should open the day:  
And Dreamland folk responded loud  
To blessings in God's name,  
And in the praises of the Lamb,  
They had no sense of shame!

10. I saw a Dreamland babe baptized  
With all the church to see,  
And strange as 'twas—the blessed sight,  
'Twas beautiful to me!  
For many a voice cried loud Amen,  
When o'er its streaming brow,  
The pearly cross was characterized,  
To seal its Christian vow.

11. I learned that Dreamland children all,  
As bowing sponsors swear,  
To bishop's hands are duly brought,  
To Eucharist and prayer:  
And Dreamland made wear snow-white veils  
At confirmation hour:  
For such—an old apostle wrote,  
Should clothe their heads, with power.

15. The Dreamland folk count seasons four,  
All woven into one!  
'Tis Advent, Lent, or Easter-time,  
Or Trinity begun:  
The first is green as emerald,  
The next of cypress-hue,  
The third is glorious all as gold,  
The fourth is sapphire-blue.

16. The Dreamland folk are simple ones!  
Who knows but these are they,  
Described in ancient chronicle,  
As Children of the Day?  
They seemed no denizens of earth,  
But more—a pilgrim-band,  
With no abiding city here,  
Who seek a better land.

## ZION.

1. It was no Dreamland church I saw—  
No Dreamland streets I trod;  
I mark'd her bulwarks well,—and knew  
The "City of our God."  
No Gothic arch, no lofty spire,  
No heavy vaulted aisles,  
Nor gaudy pane to obscure the light,  
Where this fair city smiles.

2. Oh! deep are her foundations laid  
On Christ, the living stone;  
And high as heav'n her hopes aspire,  
Thro' his dear name alone.  
And thro' her streets a river flows,  
Peaceful and clear and sweet;  
A cordial to the simple souls,  
Who on its margin meet.

3. No Dreamland baptism, I ween,  
Was that you here might view;  
An earnest, solemn, truthful scene  
No Dreamland ever knew.  
No little innocent was brought,  
In mockery to vow;  
No popish finger gravely traced  
The cross upon his brow.

4. But coming like fair Zion's king,  
Obedient to his word,  
Men claimed in face of heav'n and men  
A burial with their Lord.  
The wave received their yielding forms—  
The wave retired again,—  
And hallelujahs to the Lord  
Re-echoed o'er the plain.

5. Then bowed they round their Master's board,  
In meek simplicity:  
Obedient to his dying word—  
Eat,—and remember me.  
Be this the city of my choice,  
And these my friends, I cried;  
Their only law God's written word,  
Their hope, that Christ has died.

## Wallingford Baptist Church.

At a special meeting of the Baptist church of Christ in Wallingford, and many who were formerly members of said church, convened together, Nov. 19th 1842, to take into consideration their former difficulties; *Voted*, That brethren present from sister churches, viz:—Br. Lyman Miller, from the 2d Baptist church, New Haven, Br. Erasmus Jones, from the 1st Baptist church, Middletown, and Br. Al. Andrews, from the 1st Baptist church, Bridgeport, be invited to take part in our deliberations. A spirit of deep humility and forgiveness was manifested by all present, and they felt to weep over the former desolations of Zion. Whereupon the church voted that all those brethren and sisters, formerly members of this church, who were excluded in consequence of our former difficulties, and have a desire to come back to the bosom of the church, are by her cordially invited to return.

After which a joint committee was appointed, consisting of the following brethren, viz:—Lyman Miller, Almer Hall, Augustus Hoppson, Erasmus Jones, Franklin Johnson, and Daniel Howd, to draft suitable resolutions and present to the church.

The committee met at Deacon Almer Hall's, and proceeded to business by choosing Br. Erasmus Jones, Chairman, and Br. Lyman Miller, Secretary. After prayer for Divine Assistance, the following resolutions were unanimously adopted by the committee, and presented accordingly.

1. *Resolved*, That we, as a committee, earnestly recommend to all those brethren and sisters who were formerly members of this church, to return to her bosom.

2. *Resolved*, That we would recommend that they earnestly renew their covenant with the church, and strive to gather with their brethren and sisters, to bear each other's burdens, and so fulfill the law of Christ.

The church voted that their doings and the doings of the committee be signed by the Chairman and Secretary, and published in the Christian Secretary.

ERASTUS IVES, Chairman.

LYMAN MILLER, Secretary.  
We are happy to state that as a result of the above meeting, thirteen of the excluded members have already resumed their places in the church, and it is confidently believed the rest will follow the example of their brethren.

## New London Co. Bible Society.

At the meeting of the New London Association, a committee was appointed to call a Convention of the churches of New London Co. and vicinity, to take into consideration the propriety of forming a Bible Society and a Missionary Society for New London Co. and vicinity.

According to the call of the above named committee, a Convention composed of delegates from the following churches met with the 2d Baptist church in New London, on Wednesday, the 9th day of Nov. last, viz:—Preston, Packerville, 3d Groton, Jewett City, 1st Waterford, 1st N. London, North Lyme, 2d Waterford, Colchester Boro' and Colchester.

The Convention organized by appointing M. G. CLARK, of Norwich, Moderator, and L. COVELL, of New London, Secretary. Prayer by Bro. N. Wildman. Invited visiting brethren to a meal with us. The invitation was accepted by Bro. Tilden, of Three Rivers, (Ms.) and Dowling, of Providence.

After a discussion of the subject, it was unanimously resolved, that in our opinion the time has come to organize a Bible Society for New London Co. and vicinity.

*Resolved*, That in our opinion the time is come to organize a Foreign and Home Missionary Society for New London Co. and vicinity.

Appointed Brn. Cook, Mills, and Byrne, a committee to draft and present a Constitution for a Bible Society.

Appointed Brn. Clark, Bolles, and T. Dowling, a committee to draft and present a Constitution for a Missionary Society. Adjourned to 2 o'clock. P. M. Prayer by Bro. Darrow.

The committee appointed to draft and present Constitutions not being ready to report at 2 o'clock, an hour and a half was spent in devotional exercises.—The Convention proceeded to business at 3½ o'clock. Prayer by bro. Tyler.

The committee appointed to present a Constitution for a Bible Society, reported, and the Constitution was adopted.

The committee appointed to report a Constitution for a Missionary Society presented one, which was adopted.

*Resolved*, That Brn. Richards, Tracy and Turner, be a committee to nominate a Board of Officers for the above named Societies.

*Resolved*, That the first annual meeting of these Societies be held on the Wednesday following the 3d Tuesday in May, 1843, with the Baptist churches in New London, at 10 o'clock, A. M.

The committee appointed to nominate officers for the Societies made the following report, which was adopted. For the Bible Society, for President,

DEA. G. LOVIS, Vice-President.

"AUSTIN AVERY, Vice-President.

LEMUEL COVELL, Secretary.

SHUBAEL SMITH, Treasurer.

FOR THE MISSIONARY SOCIETY,

IRA R. STEWARD, President.

DEA. GURDON ROBINSON, Vice-Pre's.

"W. A. WEAVER, Vice-Pre's.

M. G. CLARK, Secretary.

PETER C. TURNER, Treasurer.

*Resolved*, That the Missionary Society shall take the precedence in business at the annual meetings.

*Resolved*, That the Clerk prepare the Minutes for publication in the Christian Secretary.

*Resolved*, That we adjourn. Prayer by Bro. Bolles. M. G. CLARK, Moderator.

L. COVELL, Clerk.

## CONSTITUTION.

1. This Society shall be called the Bible Society of New London Co. and vicinity, auxiliary to the Connecticut Baptist Bible Society, whose single object shall be to aid in circulating the Holy Scriptures.

2. All persons contributing to its funds, shall be members of this Society.

3. The officers of this Society shall be a President, two Vice-Presidents, a Secretary, and Treasurer, and an Executive Committee, consisting of the pastors of all the Baptist churches contributing to the funds of the Society, and of such other of its members as the Society shall appoint.

4. The Treasurer shall receive all monies collected, and hold them subject to the direction of the Executive Committee, and shall make a report at the annual meeting of the Society.

5. It shall be the duty of the Secretary to notify all meetings of the Society, and of the Executive Committee, arrange the business to be brought before them, and keep the minutes of their doings—to notify the persons chosen officers at an Annual Meeting, of their appointment; to conduct annual meetings, of their appointment; to prepare the correspondence of the Society, and prepare a report for the Annual Meeting, a copy of which, together with a list of officers, be shall forward to the Corresponding Secretary of the State Bible Society.

6. The Executive Committee, five of whom shall constitute a quorum, shall meet at least once a quarter, at such time and place as they shall appoint, to manage the business of the Society. They shall adopt such measures as are best calculated to promote the interests of the Society, and shall enact their own by-laws.

7. There shall be an Annual Meeting of the Society on the Wednesday succeeding the third Tuesday in May, in each year, when the accounts of the Treasurer shall be presented; the Annual Report read; officers chosen; and such other business transacted as the interests of the Society may require.

8. All monies, not specially designated, shall be subject to the direction of the Executive Committee, in carrying out the objects of this Society.

9. No alteration shall be made in this Constitution except by a vote of two-thirds of the members of this Society present at an annual meeting.

For the Christian Secretary.

WESTFIELD, (Ms.) Nov. 24, 1842.

DEAR SIR:—It always interests and encourages the Christian to hear what God is doing in different portions of his vineyard, for the salvation



of men; and perhaps there was never a time when accounts from different quarters were more cheering than at the present. God is certainly doing wonders in the earth. He has recently visited his people in this region. About the first of Oct. I commenced a meeting of days with the little church in Blandford, about 10 miles from this place, under very unfavorable circumstances, but which was owned and blessed of God to the conversion of quite a number of souls. As the Baptist church had no meeting-house, we were favored with the privilege of occupying the Town-house, and in about four or five days as many as forty persons came forward for prayers, and several hopeful conversions occurred. We gave a kind invitation for all who loved the Lord Jesus and desired the salvation of sinners, to participate in the labors and blessings of the meeting, and took special pains to induce the Congregationalist minister to accept our invitation, but in vain. As soon as he found sinners were inquiring what they must do to be saved, he commenced a meeting in his own church; and we concluded that the glory of God would not be promoted by having two protracted meetings going on in such a place as that, at the same time, and accordingly closed our meeting.

On the ensuing Sabbath, I commenced an effort in the adjoining town, with the church in Russell, where I labored three weeks, and where God was pleased to revive his work, and convert souls. This church, as well as the other, was in a very low state, numbering only about fifty, scattered about among the hills, so that it required no small effort to sustain the meeting afternoons and evenings. Twenty-four have been immersed in the two places, and the work is still going on. I am now laboring in this place, (Westfield,) with encouraging prospects. We commenced last Sabbath. Most of the people are so much engaged about "Thanksgiving," that few of them seem to have the disposition to give God thanks for any thing, or do anything for the salvation of souls. There is, however, a choice band of brethren and sisters, who have been willing to deny themselves for the sake of Christ and the souls of their fellow men, and God has graciously manifested his presence every day.

One case of hopeful conversion has occurred which I will mention. A young lady reluctantly came to meeting at the solicitation of a pious friend, in a perfectly careless state of mind. She was cut down by the power of God's word and spirit, begged for mercy, and in answer to prayer went home rejoicing in hope.

I would sincerely and earnestly solicit an interest in the prayers of God's people in behalf of the effort we are making here, that God may be glorified in the salvation of a multitude of souls.

Yours in the Gospel, H. B. KENYON.

#### Hartford County Temperance Society.

Pursuant to a call from the President, this Society met at New Britain, in the North Congregational church, Nov. 22, at 11 o'clock, A. M. The President, A. M. Collins, in the chair. Rev. Mr. Hemenway, "for many years the able and indefatigable Secretary of the Society," having declined a re-election, Rev. Josiah Brewer, of Hartford, was chosen in his place.

Delegates, mostly of the Washington Societies, were present from New Britain, Kensington, Worthington, Farmington, Westfield, Granby and Hartford. According to their reports, no special efforts in behalf of Temperance had been made for some time past in the towns generally. In New Britain, however, 68 new names had lately been obtained on the pledge of total abstinence, and in Hartford, a new and very promising Society had just been organized, embracing 50 or more officers and men of the First Company of Governor's Foot Guards. In Worthington and Westfield, weekly district meetings have been begun within a few weeks.

It appeared also from the statements of Messrs. Goodenough and Bishop of New Haven, who were present and addressed the Society, that 50 new members, some of them most unlooked for, had lately enrolled their names in that city. Two or three hundred tea-totallers had just mustered in one or two towns on the east side of the river.

The Delegates reported an increase in the number of places where intoxicating drinks were sold in consequence of the repeal of the late prohibitory law, which it was thought had had an unfavorable effect. The sentiments of the Washingtonians in Hartford and New Haven Counties were quoted as being now decidedly in favor of prohibition. Formerly, some of them were disposed to rely on private "moral suasion," but their "sober second thought" calls for legislative interference.

The following Resolution was introduced, and underwent considerable discussion, viz:

Resolved, That we entirely concur with the State Temperance Society, that the sale of intoxicating liquors as a beverage ought to be prohibited by law, and that the cause of Temperance and the good of the community would be promoted by a public law, that no person, either as a taverner or retailer, be allowed to traffic in intoxicating drinks, within the limits of any town, without the authority of said town, obtained at a meeting thereof, in the month of January annually.

Objection was made to the resolution on the part of some, as not going far enough. Licensing the sale in any form, by State or town legislation was deprecated. One gentleman, on the other hand, while opposing the old system of monopoly in the traffic, seemed to be in favor of universal license.

A motion to amend the Resolution in accordance with the first objection was at length, together with the resolution, laid on the table for discussion at the next monthly meeting, which will be held at Farmington on the 27th of December next.

JOSIAH BREWER, Secretary.

Country papers are respectfully requested to copy.

#### SKETCHES OF MODERN PHILOSOPHY, ESPECIALLY AMONG THE GERMANS. BY JAMES MURDOCK, D. D. Hartford, JOHN C. WELLS, 1842.

We are not very extensive dabblers in philosophy;—but can say, with safety, that this little book is a very useful one, in the sphere which it is designed to fill. It seems to be a purely historical view of the kaleidoscopic aspects of modern philosophy, and one of which, as it gives a survey of the whole field, the young student should avail himself, as preparatory to a more thorough investigation of the subject. The author does not argue any of the controverted points, but simply narrates the progress of speculative philosophy in modern times, especially among the Germans.

He opens with a brief description of the two modes of philosophizing which have marshalled into as many classes our deep thinkers—the Scotch and English on one side, and the modern Germans and some of the French on the other. After which he summarily but distinctly describes "all the more noted systems proposed by metaphysical writers from the times of Des Cartes to the present day."

Were we to set about looking for faults—we should say that the language is rather concise and technical to be perfectly intelligible to the tyro, for whose use alone such a book ought to be constructed.

#### Selected Summary.

FROM BERMUDA.—Bermuda dates have been received to Nov. 5th, by the Princess Royal. The ship-of-war Spar-tan, had arrived, but was unable to get in by reason of the gale. The brig Tappanooly, Capt. Goodrich, from New Haven, was wrecked on the reefs to the northward of Barbadoes, when six days out. The cattle with which she was loaded were saved, as was most of the cargo. The captain and crew left her in her boats. The schooner Breeze from Halifax was lately grounded; her cargo was saved.

FROM BARBADOES.—The brig Atlantic brings late news from Barbadoes. The Yellow Fever prevailed considerably. The prospect for crops was good. In Trinidad there was a prospect of great judicial reform. Trial by Jury and the English law of Evidence were to be introduced in criminal cases. The emigration to Trinidad from the Islands still continued, principally from Anguilla, which had been inundated by a hurricane, which destroyed all the crops and threatened the inhabitants with starvation. The crop of Trinidad exceeds 20,000 hds.—Tribune.

FROM BRITISH GUIANA.—By the brigantine Atlantic, Capt. Thompson, in twenty days from Georgetown, Demerara, we have the "Royal Gazette" of the 3d inst. There is little news of other than local interest. The Colony appears to be steadily increasing in wealth, population and prosperity.

No less than 2721 laborers have emigrated to Trinidad within two months, besides many other persons. We find the following in the Gazette:

The Rolla, Commander C. Hall, arrived on Tuesday from the Gallinas, on the west coast of Africa, where she had been employed nearly three years in putting down the slave trade; she has not been very successful in taking prizes, from her indifferent sailing, many large slavers having escaped from her. The Rolla, however, has assisted to liberate from the slave baracoons on shore, at the Gallinas and Fairly River, upwards of 1,100 slaves, for which, as they were not taken aboard, she is not entitled to receive any head or bounty money. She has also assisted to destroy eleven large slave baracoons belonging to the white piratical slave-dealers, which would contain upwards of 5,000 slaves, with all their slave factories, buildings, &c., and an immense quantity of valuable property, viz.: rum, tobacco, fire-arms, gun-powder, cloths, cottons, salt, provisions, rice and various articles for purchase of slaves from the native chiefs. One of the slave baracoons at Madamar, had seven guns mounted, and fired round and grape shot on the approach of the men-of-war's boats.

Col. WEBB.—We saw two petitions to-day for the pardon of Col. Webb, one of which was 120 feet long, and the other 60 feet. The longest contained above 5,000 signatures.—Tribune.

Colt's wife and child are living in Baltimore.

Murders have become so frequent as to excite little interest: the Buffalo Courier suggests that newspapers have a standing head—"Murders"—as they already do for Deaths and Marriages, and so just mention them in a brief, business-like manner. It would certainly save room, and might be beneficial in many other respects.

The earthquake which was felt at Mill's Point, Ky., on the 4th inst., was also sensibly felt, says the Telegraph, at Alton, Ill. between 12 and 1 o'clock of the same day.—The Telegraph says: "It lasted about half a minute, and caused the windows, &c. of sundry buildings—that in which this office is kept included—to rattle with some violence. A slight shock was experienced about two hours afterward."

ENCOURAGING YOUNG MECHANICS.—Here is a young mechanic, just opened, give him a job. He will remember his first patron as long as he lives. We have never forgotten our grateful feelings to the man who gave us the first job we received in printing. To be sure it was small, and besides it was never paid for; but he intended to benefit us, and we have always held him in grateful remembrance. Encourage the young man and he will never forget you.

Snow fell on the Western Reserve on the 8th inst., at Cincinnati on the 15th, at Nashville, Tenn., on the 13th and at Alton, Ill. on the 9th inst. These facts show that the recent change of weather was simultaneous throughout the country West of the Alleghanies.

FIRE AT NORTHAMPTON.—The saw and grist mills of Mr. David Crittenden, at the Upper Falls in Northampton Mass., took fire at ten o'clock on Sunday morning last, and both were burnt down. The loss is estimated at \$1,500.

#### Notes on the Census.

One of the Cincinnati papers furnishes the following interesting calculations based on the last census returns of the United States:

Between	15 and 25	25 and 35	35 and 45	45 and 55	55 and 65	65 and 75	75 and 85	85 and 95	95 and 105
Deaths	21	31	41	51	61	71	81	91	101
Births	31	41	51	61	71	81	91	101	111

The laws of life and mortality between the sexes are very remarkable. They may be stated thus: 1. In the present condition of the white population of the United States, the number of females born per annum is about twelve thousand less than males. This determines of itself that polygamy is not a natural condition of man, and that the laws of nature and religion are the same—that one man shall be the husband of one woman.

2. At twenty years of age, the females exceed the males. This proves that between birth and twenty, mortality among boys is much greater than among girls.

3. From twenty to forty, the number of men much exceeds that of women, which shows that this is the period of the greatest mortality among women.

4. From forty to seventy, the difference rapidly diminishes, the females, as in the early part of life, gaining on the males. This shows that this is the period of greatest danger and exposure to men; the least to women.

5. From seventy onwards, the women outnumber the men. This shows conclusively, that relatively speaking, in comparison with men, the healthiest period of female life is the close of it. Absolutely, however, no period in either sex is so healthy as that of youth, the glooming period of boyhood and girlhood.

The above deductions of statistical tables correspond with every day observations of human life.

Women are exposed to peculiar hazards in the middle of life, but in the long run, far the largest part of exposure, danger and risk, in civilized nations, fall on men in the active periods of life.

Snow to the depth of two feet fell in Rochester and vicinity, about the 19th inst. The average depth between Buffalo and Lockport was over two feet.

#### Correspondence of the Journal of Commerce.

WHITE PLAINS, Saturday night, Nov. 26. The Jury in the case of the People vs. the Prize Fighters, Sullivan, McClester, and Rensett, retired under the charge of Judge Ruggles about 7 o'clock, and have just returned into Court, finding them all three Guilty of Manslaughter in the fourth degree—but recommended them to the mercy of the Court.

The maximum punishment for this offence is the State Prison for two years, and I have good reason for supposing that this Court will teach the rowdies of your city a great moral lesson, by inflicting the full punishment warranted by law.

Yours in great haste.

BONAPARTE'S BROTHER A TRUE PROPHET.—Of all Napoleon's relations, his brother Lucien proved himself the most opposed to his views and plans. One day while they were disputing warmly on some subject, Lucien drew out his watch, and dashed it violently on the ground addressed to his brother these remarkable words: "You will destroy yourself as I have destroyed that watch; and the time will come, when your family will not know where to shelter their heads."—Rapp's Memoirs.

From the N. Y. Tribune. Extraordinary Document. The following letters were laid before the Common Council last evening. We publish them without comment, as we should have been glad to do many days since.

LETTER FROM THE SHERIFF. November 28, 1842. Sir,—I wish you to deposit with the Common Council of the City of New York, the enclosed sum of one thousand dollars, being in ten bills of one hundred dollars each, of the Phoenix Bank, which were sent to me by the late signed W. W. W., which I received on the 7th instant, the object of the writer of which sufficiently appears on the face of the communication.

Although I suppose that the legal title to this money still remains with the person who transmitted it to me, yet it is scarcely to be anticipated that any one will make the dangerous attempt to reclaim it.

It is not proper, nor have I any desire that this money should remain in my hands, the only difficulty with this offer is who should I pay it.

I have concluded that the best course would be to pay it into the public Treasury.

This disposition of it will afford some compensation to the City for the heavy expenses to which it has been subjected on account of the proceedings against the individual now deceased, whose escape some misjudging friend endeavored to procure by this attempted bribery.

In case, too, of any attempt being made to reclaim this money from me, I expect, and will not doubt find in the City, under the circumstances under which I deposit it, a sufficient and ready indemnity.

It will, perhaps, not be improper for me to add, in contemplation of many attacks that have been made on me in relation to my official conduct, in the case of John C. Colt, in which I am not conscious of any illegal or dishonest conduct on my part, that the fact of my having received the money enclosed was immediately after its receipt communicated to the undersigned, and very shortly afterwards to a gentleman holding a judicial station, in whose judgment and disinterestedness I had confidence. He concurs with me in my disposition of the money which I now beg leave to make through your hands.

I remain, very respectfully, your obedient servant, M. B. HART.

To the President of the Board of Aldermen in the City of New York.

The Enclosed Letter. Should you do what is herein requested, another sum, exactly equal to that now enclosed, shall be sent to you on Friday, 18th Nov., 1842. The undersigned has no acquaintance with Colt nor any of his relations or friends. Pure benevolence and humanity have induced the undersigned to send you the enclosed sum on the condition that you decline to sit in future in their slave pen, and that you can conscientiously do so on the score of humanity, and that we have no right to take the life of a fellow-creature; on the score that two of the jury who tried him were at first of opinion that it was only manslaughter; on the score that the Chancellor ought to have granted a Writ of Error to the Court of Errors, (the Senate); on the score of an improper bias, nay, a violent prejudice having in the outset been created by the large and small papers against him; on the score that the trial, the verdict, the sentence, and the imprisonment for life, for capital cases, on the score that in all human probability the law enacting hanging for any offence will this winter be repealed; on the score that Gov. Bouck, will, as he declared, pardon Col. Gov. Bouck's opinion being well ascertained on this point.

There are many reasons which, in the haste of the moment, the undersigned is unable to write; but, Sir, come out like Gen. Jackson; take upon yourself the responsibility, construe the laws and your duty as you understand them, and refuse to hang Colt. You will thereby lay up for yourself in future life, the pleasing recollection of having saved from destruction a human being, unjustly condemned, and receive the thanks of Colt's relatives and friends, and meet the full approbation and entire approval of the whole Bar, of the Vice Chancellor, and of the Judges. If you take the step recommended, you will receive the applause of the people, and of the Party, and of the whole community.—Popular feeling now runs high in favor of the prisoner.

W. W. W.

The papers were referred to the Committee charged with the investigation of the origin of the fire in the cupola of the City Prison.

A BOLD ROBBER AND A BOLDER LADY.—The New Orleans Bulletin was recently informed by a gentleman residing on Camp street, that a few nights before, "his lady, while sitting alone in their sleeping parlor, was alarmed at the sudden approach of a man brandishing a bowie knife, who threatened her, if she made any alarm, he would put her to instant death. She was paralysed with astonishment and fright, and remained silent. Meanwhile the ruffian went to the bed, took off a pillow-case, opened the armour, and deliberately filled the bag, with the choicest articles he could find. At this time, the lady approached a clock case on the mantel piece, drew out one of the pair of pistols, with which she threatened to shoot the thief unless he desisted, and being frightened in his turn, dropped his booty and fled. He was a white man, had on India rubber shoes, and no doubt had concealed himself in the house during the day.

LORD MORPETH AND THE AMERICANS.—The Sheffield (Eng.) Iris says: "It is said that Lord Morpeth is preparing his observations on Americans, for the press. The opinions of so distinguished a statesman, so honest a politician, and so good a man, with regard to Americans and their institutions, would be particularly useful at this period. All classes of politicians would look with anxiety, and be prepared to receive with reverence, his lordship's opinion with regard to the working of the ballot and 'the man suffrage' in America—points that will inevitably be brought forward and discussed in the next session of Parliament."

LILLY IN LIVERPOOL.—Extract of a letter dated LIVERPOOL, Oct. 31, 1842.

"Lilly arrived here yesterday in the George Washington, and was taken into custody last night, but they could not do any thing without an order from the Secretary of State, so of course he was discharged."

THE CRAZY MAN'S TICKET.—The Asylum Journal, a paper published by the inmates of the Vermont Lunatic Asylum, has got out a "crazy man's ticket," the candidates selected, one from each of the four great political parties. The ticket says: "If we can unite the crazy men of both parties, we shall most certainly elect our candidates."

THE GALE AT THE WEST.—The Buffalo Advertiser of Wednesday reports that the Marshal Ney and the Tippecanoe—which were believed to have been lost in the late gale on Lake Erie, have escaped, but with much injury.—The wreck of the N. Hubbard, last of November, had been visited, and no one found on board; the small boat gone; the vessel lay with her head down and stern out. As nothing has been heard from any of the crew, the probability is that all perished. The only names of the crew known are Harlow Vossburg and Conklin.

The Brandywine lies among the rocks about 18 miles from Buffalo, a total wreck. One man, a passenger, named Otis Burton, of Mendon, Monroe county, was found on board, with some \$18 dollars Rochester money on his person. None of the crew were found. All the flour, 120 barrels was saved, the cargo of wheat lost. The names of those supposed to be lost, are Frederick Tubbs, master, George Whittington and brother, mate and Cook, Erasmus Wood and another hand.

One of the hands lost overboard from the schooner Merchant, was named Jacob Benzer, of Buffalo. The name of the other man lost has not yet been ascertained.—N. Y. Tribune.

From the Vermont Watchman. The Punishment of Death virtually Abolished in Vermont.

The present Legislature of Vermont has passed an act abolishing capital punishment and substituting therefor imprisonment during life in the Penitentiary, unless the Governor shall, after one year, issue a warrant directing the criminal to be executed. This bill has received the sanction of the Governor of the State, and has consequently become the law of the Commonwealth. We regard this measure as the most important one perfected by our Legislature during its present session. We consider it as a virtual abolition of capital punishment, and as such believe the experiment is well worthy of a fair trial by the people of this State. We know that many theories which appear beautiful, and seem to promise great and good results, work

badly when carried into practice. We say, give this law a fair trial, and if it turns out that crimes increase in our land, and that the lives of our citizens are less secure than under the old law, then, we say, repeal it; but at present we entertain no fears of the result. We believe that a law is useless and generally mischievous in any social compact, where such law is not approbated and sustained by a general public sentiment. The feeling had become very general in this State that capital punishment is a relic of a barbarous age. Indeed it was difficult to select a jury who would convict of murder, knowing the inevitable consequence. We believe the present law will operate beneficially, because it exhibits the humanity and Christian feeling of the Legislature; and, secondly, because there will now exist a much greater certainty of convicting the supposed criminal than did exist when death was the certain penalty of the law. Less positive proof will now convince a jury beyond a rational doubt of the guilt of the prisoner than was required under the former law. We humbly hope, and trust that the experiment will work well, and the necessity for a return to the old practice of taking life for life may never exist.

PROSECUTION OF COL. WEBB.—The Recorder of this city, yesterday received, through the Post Office, a letter, of which the following is a copy:

Hartford, Conn., Monday, Nov. 21, 1842. Sir, I noticed your rascally decision against Col. J. Watson Webb, my friend. In two weeks, if he is sentenced to be imprisoned, I will come to New York to kill you without fail. A DEAF MUTE.

Recorder of the city of New York. New York. [N. Y. Jour. of Com.]

A new Protestant Episcopal church in New York, was opened on Sunday, under the pastoral care of the Rev. Mr. Shumelin.

Solomon Herschell, Chief Rabbi of the Jews in England, died in London, Oct. 31, after a long illness. He was 62 years of age, and had officiated as Chief Rabbi, upwards of 42 years.

Marriages. In this city, on the 24th ult. by Rev. R. R. Raymond, Mr. Samuel T. Hand, of Basking Ridge, N. J., to Miss Lois Curtis, of this city.

In this city, on the 27th ult. by Rev. J. S. Eaton, Mr. Nelson Gleason, of this city, and Miss Ann L. Chalker, of Saybrook.

In East Hartford, by the same, on the 23d ult. Mr. Christopher Colson, and Miss Sarah E. Burns, both of this city.

In Chester, by Rev. S. Barrows, Mr. Edwin B. Arnold, to Miss Temperance S. Webb, both of Chester.

In Enfield, Ct. on the 23d ult. by the Rev. Francis L. Robbins, Mr. W. A. Webster, merchant, of Hamburg, S. C., to Miss Laura Lusk, daughter of Sylvester Lusk, Esq. of the former place.

Deaths. In West Suffield, Nov. 22d, Mr. Julius Harmon, Deputy Sheriff for Suffield, aged 46.

In East Hartford, Nov. 21st, of consumption, Mr. Aaron Keeney, aged 57.

In Springfield, Nov. 12, Cynthia M. Wright, of Suffield, aged about 35.

In Lyme, on the 19th ult. Betsey A. Manwaring, aged 7 years, daughter of Mr. John Manwaring.

Died, in East Hartford, on the 13th ult. Miss Sarah A. daughter of Capt. Wm. S. Chalker, aged 22.

Miss C. was a member of the First Baptist church in this city, and has left behind her the consoling assurance that she was prepared for her departure. Seldom has it been our lot to see one so lovely, so amiable, and with prospects of future happiness so cheering, cut down by death. If we mistake not, she was to have been married to a young gentleman in this city, the very week that she was carried to her cold grave. How solemn and instructive the lesson to be derived from such a dispensation. Truly, "in the midst of life we are in death."—Com.

In Chester, Middlesex Co., on the 4th ult. of consumption, Mrs. Julia Barrows, wife of Rev. Sylvester Barrows, after a protracted illness, during which she demonstrated the power of the religion of Jesus, by an exhibition of uncommon patience and Christian fortitude. Sister B. was a native of Mansfield, where her widowed mother and sisters still reside. She became a subject of Divine grace in early life, and by uniform, modest, unassuming, yet devoted Christian demeanor, she bore testimony for Christ, and secured the love of a large circle of acquaintances, who now mourn the loss sustained by her relatives, the church, and community. Her remains were brought to Mansfield, and on Lord's day, Nov. 6th, after religious exercises, and a sermon from Phil. 1: 21, her remains were carried to the silent grave, there to await the general resurrection.

"No mortal words Can reach the peaceful sleeper there, While angels watch the soft repose." H. B.

DIED, in Killingworth, on the 5th ult. Mrs. Mary D. Harris, aged 39 years.

Sister Harris had been a member of the First Baptist church in Saybrook for 27 years, having been baptized by the late Rev. Samuel Webb, when she was but twelve years of age. She maintained, through life, a Christian deportment, and although prevented by the circumstances in which she was placed from visiting the house of God as often as she desired, she ever manifested a deep interest in the prosperity of Zion. Her death was that of the righteous, peaceful and happy. A short time before death, after speaking of her reliance upon a Saviour's merits, she repeated with much feeling, the following lines—

"I hope to praise him when I die, And shout salvation as I fly; Sing glory, glory, through the air, Meet all my Father's children there."

Although the disease (an affection of the lungs), which terminated her mortal career, was at times very distressing, she maintained a Christian fortitude and resignation, amid all her sufferings, and when the time drew near that she must die, she commended her companion and six little children, the eldest but 13 years of age, to her heavenly Father, and sweetly fell asleep in Jesus. An address was made at her funeral by her former pastor, P. Brockett. In her departure, her family, her friends, and the church with which she was connected, feel that they have cause for sorrow; yet they mourn not as for one without hope, for they are fully persuaded that what is their loss is her gain. May God Almighty grant, that this afflictive dispensation of Divine Providence, may be sanctified to her family, her friends, and the church of God, and that in this event we may hear the solemn warning, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." B.

Receipts for the week ending Nov. 29. Abira Collins, 1 00; S. Barrows, Jr., 1 75; Needham Slater, 1 75; Simeon Commins, 2 00; Samuel Smith, 2 00; Ormond N. Lull, 1 75; Oliver Bingham, 84; Denison Smith, Esq., 1 75; Pamela Crampton, 1 00; Thomas White, 2 00; L. Clark, 1 00; Elihu Colton, 1 00; Cephas Johnson, 1 75.

Notice.—The next meeting of the Fairfield County Baptist Bishops will be held at Stamford, the 2d Tuesday, (it being the 13th) of Dec. next, at 1 o'clock, P. M. Bishops Parker, Woolsey and Harrington, having failed at the last meeting to present essays on the subjects assigned them, are requested to furnish them at the next meeting.

The questions adopted for discussion are—1st. What is the duty of a church in reference to one of its members who may become bankrupt under circumstances which are calculated to excite suspicion of the integrity of his conduct. Essay by Bishop Denison. 2d. What studies are the most important to be formed by a young man who desires the work of the ministry. Essay by Bishop Parker. 3d. Is it consistent for a church to disown a member who is residing permanently within its limits, to unite with another church at a distance. 4th. What is the meaning of the phrase "cleansing the sanctuary," and how far we are enabled by the "two thousand three hundred days." Essay by Elder Biddle. 5th. Is the gospel a remedy adapted to the removal of moral evil from the world? If so, why has it not done it? Essay by Br. Gregory.

Br. Harrington was appointed to preach, or Br. Gregory in case of his failure. A. GREGORY, Secy.

CONNECTICUT LITERARY INSTITUTION. The Winter Term of the Connecticut Lit. Institution will commence on Wednesday, the 30th day of November inst. This Institution affords the facilities of a thorough education in the common and higher branches of English Studies, and in the Languages, so far as is necessary for admission to College, or in a course extended according to the wishes of the students. Indigent students disposed to labor, can generally find employment on the Steward's premises, or in the village, and in this way defray a part or all of their expenses. The thorough instruction afforded, the judicious and efficient general discipline, and the moral and salutary moral influence of the Institution, inspire the Trustees with renewed confidence to recommend it to the liberal patronage which it so highly merits, and which it has hitherto received. D. RES. Sec. Suffield, Nov. 25, 1842.

THE Court of Probate for the District of Hebron, hath limited and allowed six months from the date hereof, for the creditors of the Estate of ABRAHAM LYMAN, late of Coventry, deceased, to exhibit their claims for settlement. Those who neglect to present their accounts, property attested, within said time, will be debarr'd a recovery. All persons indebted to said Estate, are requested to make immediate payment to Nathan Lyman, Administrator.

Coventry, Oct. 17th, 1842.

NOTICE.—The subscribers having been appointed by the Hon. Court of Probate for the District of Suffield to examine and adjust the claims of the creditors of the estate of Demas Harmon, late of Mantua, Ohio, and formerly of Suffield, in said District, deceased, hereby give notice that we will meet at the house of Albert Kent, Esq., in said Suffield, on the business of our appointment, the last Monday in November and May, at 3 o'clock, P. M. on each of said days. Six months are allowed and limited by said Court to the creditors of said estate to exhibit their claims to us duly attested.

ALBERT KENT, J. Com. PAUL HARMON, Jr. Com. Suffield, Nov. 21, 1842. 3w37

Auction Prices. SCHOOL Bibles, 18 3/4 cts. Bibles 12 mo. 27 cts. do Pocket from 37 1/2 cts. to \$1. Testaments from 8 to 75 cts. History of the Church, Brattleboro Edition, \$1 50. Rollin's History, 8 vols. only 37 1/2 cts. a volume. North American Review, handsomely bound, complete in 54 vols. for \$108, at the Asylum street book store. JOHN C. WELLS.

Sabbath School Depository at the Asylum street book store. JOHN C. WELLS, Agent.

PORTFOLIOS, Pocket Books, Card Cases, and a good variety of Stationery, at the Asylum street book store. JOHN C. WELLS.

A full supply of School and Miscellaneous books at the Asylum street book store.

Found.—A lady's silk bag was picked up on the sidewalk last Sabbath evening, which the owner can have by calling at this office. Nov. 25.

Notice.—The Quarterly meeting of the Board of the Conn. Baptist Convention will be held in the lecture room of the First Baptist church in Hartford, on Tuesday, the 14th day of Dec. next, at 10 o'clock, A. M. Per order Nov. 22, 1842. J. S. EATON, Secy.

Miss C. Pettibone & Co. Invite the attention of the ladies to a large and additional supply of silk velvets, silks and satins, of the most desirable styles and colors. A large and beautiful assortment of velvet, and other new styles of bonnet, neck, and cap ribbons, fancy buttons for dresses, fringes, gimps, cords and tassels, for cloak trimmings and cardinals; black and white lace of every description, flowers, plumes, gloves, cravats, corsets, &c. &c.

Plain and tasteful velvet bonnets of a new pattern, silks do. Ladies dress caps, ussien bonnets, together with a great variety of new and desirable goods



of men; and perhaps there was never a time when accounts from different quarters were more cheering than at the present. God is certainly doing wonders in the earth. He has recently visited his people in this region. About the first of Oct. I commenced a meeting of days with the little church in Blandford, about 10 miles from this place, under very unfavorable circumstances, but which was owned and blessed of God to the conversion of quite a number of souls. As the Baptist church had no meeting-house, we were favored with the privilege of occupying the Town-house, and in about four or five days as many as forty persons came forward for prayers, and several hopeful conversions occurred. We gave a kind invitation for all who loved the Lord Jesus and desired the salvation of sinners, to participate in the labors and blessings of the meeting, and took special pains to induce the Congregationalist minister to accept our invitation, but in vain. As soon as he found sinners were inquiring what they must do to be saved, he commenced a meeting in his own church; and we concluded that the glory of God would not be promoted by having two protracted meetings going on in such a place as that, at the same time, and accordingly closed our meeting.

On the ensuing Sabbath, I commenced an effort in the adjoining town, with the church in Russell, where I labored three weeks, and where God was pleased to revive his work, and convert souls. This church, as well as the other, was in a very low state, numbering only about fifty, scattered about among the hills, so that it required no small effort to sustain the meeting afternoons and evenings. Twenty-four have been immersed in the two places, and the work is still going on. I am now laboring in this place, (Westfield,) with encouraging prospects. We commenced last Sabbath. Most of the people are so much engaged about "Thanksgiving," that few of them seem to have the disposition to give God thanks for any thing, or do anything for the salvation of souls. There is, however, a choice band of brethren and sisters, who have been willing to deny themselves for the sake of Christ and the souls of their fellow men, and God has graciously manifested his presence every day.

One case of hopeful conversion has occurred which I will mention. A young lady reluctantly came to meeting at the solicitation of a pious friend, in a perfectly careless state of mind. She was cut down by the power of God's word and spirit, begged for mercy, and in answer to prayer went home rejoicing in hope.

I would sincerely and earnestly solicit an interest in the prayers of God's people in behalf of the effort we are making here, that God may be glorified in the salvation of a multitude of souls.

Yours in the Gospel, H. B. KENYON.

#### Hartford County Temperance Society.

Pursuant to a call from the President, this Society met at New Britain, in the North Congregational church, Nov. 22, at 11 o'clock, A. M. The President, A. M. Collins, in the chair. Rev. Mr. Hemenway, "for many years the able and indefatigable Secretary of the Society," having declined a re-election, Rev. Josiah Brewer, of Hartford, was chosen in his place.

Delegates, mostly of the Washingtonian Societies, were present from New Britain, Kensington, Worthington, Farmington, Wethersfield, Granby and Hartford. According to their reports, no special efforts in behalf of Temperance had been made for some time past in the towns generally. In New Britain, however, 68 new names had lately been obtained on the pledge of total abstinence, and in Hartford a new and very promising Society had just been organized, embracing 50 or more officers and men of the First Company of Governor's Foot Guards. In Worthington and Wethersfield, weekly district meetings have been begun within a few weeks.

It appeared also from the statements of Messrs. Goodenough and Bishop of New Haven, who were present and addressed the Society, that 50 new members, some of them most unlooked for, had lately enrolled their names in that city. Two or three hundred tea-totalers had just mustered in one or two towns on the east side of the river.

The Delegates reported an increase in the number of places where intoxicating drinks were sold in consequence of the repeal of the late prohibitory law, which it was thought had had an unfavorable effect. The sentiments of the Washingtonians in Hartford and New Haven Counties were quoted as being now decidedly in favor of prohibition. Forcibly, some of them were disposed to rely on private legislation, but their "sober second thought" calls for legislative interference.

The following Resolution was introduced, and underwent considerable discussion, viz: Resolved, That we entirely concur with the State Temperance Society, that the sale of intoxicating liquors as a beverage ought to be prohibited by law, and that the cause of Temperance and the good of the community would be promoted by a public law, that no person, either as a retailer or wholesaler, be allowed to traffic in intoxicating drinks, within the limits of any town, without the authority of said town, obtained at a meeting thereof, in the month of January annually.

Objection was made to the resolution on the part of some, as not going far enough. Licensing the sale in any form, by State or town legislation was deprecated. One gentleman, on the other hand, while opposing the old system of monopoly in the traffic, seemed to be in favor of universal license.

A motion to amend the Resolution in accordance with the first objection was at length, together with the resolution, laid on the table for discussion at the next monthly meeting, which will be held at Farmington on the 27th of December next.

Country papers are respectfully requested to copy.

SKETCHES OF MODERN PHILOSOPHY, ESPECIALLY AMONG THE GERMANS. BY JAMES MURDOCK, D. D. Hartford, JOHN C. WELLS, 1842.

We are not very extensive dabblers in philosophy—but can say, with safety, that this little book is a very useful one, in the sphere which it is designed to fill. It seems to be a purely historical view of the kaleidoscopic aspects of modern philosophy, and one, of which, as it gives a survey of the whole field, the young student should avail himself, as preparatory to a more thorough investigation of the subject. The author does not argue any of the controverted points, but simply narrates the progress of speculative philosophy in modern times, especially among the Germans.

He opens with a brief description of the two modes of philosophizing which have marshalled into as many classes our deep thinkers—the Scotch and English on one side, and the modern Germans and some of the French on the other. After which he summarily but distinctly describes "all the more noted systems proposed by metaphysical writers from the times of Des Cartes to the present day."

Where we to set about looking for faults—we should say that the language is rather concise and technical to be perfectly intelligible to the tyro, for whose use alone such a book ought to be constructed.

#### Selected Summary.

FROM BERMUDA.—Bermuda dates have been received to Nov. 5th, by the Princess Royal. The ship-of-war Spartan, had arrived, but was unable to get in by reason of the gale. The brig Tappanool, Capt. Goodrich, from New Haven, was wrecked on the reefs to the northward of Barbadoes, when six days out. The cattle with which she was loaded were saved, as was most of the cargo. The captain and crew left her in her boats. The schooner Breeze from Halifax was lately grounded; her cargo was saved.

FROM BARBADOES.—The brig Antarctic brings late news from Barbadoes. The Yellow Fever prevailed considerably. The prospect for crops was good.

IN TRINIDAD there was a prospect of great judicial reform. Trial by Jury and the English law of Evidence were to be introduced in criminal cases. The emigration to Trinidad from the islands still continued, principally from Anguilla, which had been inundated by a hurricane which destroyed all the crops and threatened the inhabitants with starvation. The crop of Trinidad exceeds 20,000 lbs.—Tribune.

FROM BRITISH GUAYANA.—By the brigantine Antarctic, Capt. Thompson, in twenty days from Georgetown, Demerara, we have the 'Royal Gazette' of the 31st inst. There is little news of other than local interest. The Colony appears to be steadily increasing in wealth, population and prosperity.

No less than 2721 laborers have emigrated to Trinidad within two months, besides many other persons. We find the following in the Gazette.

The Rolls, Commander C. Hall, arrived on Tuesday from the Gallinas, on the west coast of Africa, where she had been employed nearly three years in putting down the slave trade; she has not been very successful in taking prizes, from her indifferent sailing, many large slave ships having escaped from her. The Rolls, however, has assisted to liberate from the slave barracks on shore, at the Gallinas and Fairly River, upwards of 1,100 slaves, for which, as they were not taken aboard, she is not entitled to receive any bond or bounty money. She has also assisted to destroy eleven large slave barracks belonging to the white piratical slave-dealers, that would contain upwards of 5,000 slaves, with all their slave factories, buildings, &c., and an immense quantity of valuable property, viz: rum, tobacco, fire-arms, gun-powder, cloths, cottons, salt, provisions, rice and various articles for purchase of slaves from the native chiefs. One of the slave barracks at Madamar, had seven guns mounted, and fired round and grape shot on the approach of the men-of-war's boats.

COL. WEBB.—We saw two petitions to-day for the pardon of Col. Webb, one of which was 120 feet long, and the other 60 feet. The longest contained about 5,000 signatures.—Tribune.

Col's wife and child are living in Baltimore. Murders have become so frequent as to excite little interest; the Buffalo Courier suggests that newspapers have a standing head—"Murders"—as they already do for Deaths and Marriages, and so just mention them in a brief, business-like manner. It would certainly save room, and might be beneficial in many other respects.

The Earthquake which was felt at Mill's Point, Ky. on the 4th inst., was also sensibly felt, says the Telegraph, at Alton, Ill. between 12 and 1 o'clock of the same day.—The Telegraph says: "It lasted about half a minute, and caused the windows, &c. of sundry buildings—that in which this office is kept—to rattle with some violence. A slight shock was experienced about two hours afterward."

ENCOURAGING YOUNG MECHANICS.—Here is a young mechanic, just opened, give him a job. He will remember his first patron as long as he lives. We have never forgotten our grateful feelings to the man who gave us the first job we received in printing. To be sure it was small, and besides it was never paid for; but he intended to benefit us; and we have always held him in grateful remembrance. Encourage the young man and he will never forget you.

Snow fell on the Western Reserve on the 8th inst., at Cincinnati on the 15th, at Nashville, Tenn., on the 12th and at Alton, Ill. on the 9th inst. These facts show that the recent change of weather was simultaneous throughout the country West of the Alleghenies.

FIRE AT NORTHAMPTON.—The saw and grist mills of Mr. David Crittenden, at the Upper Falls in Northampton Mass., took fire at ten o'clock on Sunday morning last, and both were burnt down. The loss is estimated at \$1,500.

Notes on the Census. One of the Cincinnati papers furnishes the following interesting calculations based on the last census returns of the United States:

There occurs—	Between 15 and 25, one death in 211
" 25 " 35, " 43	
" 35 " 45, " 76	
" 45 " 55, " 54	
" 55 " 65, " 34	
" 65 " 75, " 19	
" 75 " 85, " 125	
" 85 " 95, " 112	
" 95 " 105, " 116	

The laws of life and mortality between the sexes are very remarkable. They may be stated thus:

1. In the present condition of the white population of the United States, the number of females born per annum is about twelve thousand less than males. This determines that the polygamy is not a natural condition of man, and that the laws of nature and religion are the same—that one man shall be the husband of one woman.
2. At twenty years of age, the females exceed the males. This proves that between birth and twenty, mortality among boys is much greater than among girls.
3. From twenty to forty, the number of men much exceed that of women, which shows that this is the period of the greatest mortality among women.
4. From forty to seventy, the difference rapidly diminishes, the females, as in the early part of life, gaining on the males. This shows that this is the period of greatest danger and exposure to men; the least to women.
5. From seventy onwards, the women outnumber the men. This shows conclusively, that relatively speaking, in comparison with men, the healthiest period of female life is the close of it. Absolutely, however, no period in either sex is so healthy as that of youth, the blooming period of boyhood and girlhood.

The above deductions of statistical tables correspond with every day observations of human life.

Women are exposed to peculiar hazards in the middle of life, but in the long run, far the largest part of exposure, danger and risk, in civilized nations, fall on men in the active periods of life.

Snow to the depth of two feet fell in Rochester and vicinity, about the 19th inst. The average depth between Buffalo and Lockport was over two feet.

Correspondence of the Journal of Commerce.

WHITE PLAINS, Sat. night, Nov. 26.

The Jury in the case of the People vs. the Prize Fighters, Sullivan, McClester, and Rensett, retired under the charge of Judge Ruggles about 7 o'clock, and have just returned into Court, finding them all three Guilty of Manslaughter in the fourth degree—but recommended them to the mercy of the Court.

The maximum punishment for this offence is the State Prison for two years, and I have good reason for supposing that this Court will teach the rowdies of your city a great moral lesson, by inflicting the full punishment warranted by law.

Yours in great haste.

DONAPART'S BROTHER A TRUE PROPHECY.—Of all Napoleon's relations, his brother Lucien proved himself the most opposed to his views and plans.—One day while they were disputing warmly on some subject, Lucien drew out his watch, and dejectedly on the ground addressed to his brother these remarkable words: "You will destroy yourself as I have destroyed that watch; and the time will come, when your family will not know where to shelter their heads."—Rapp's Memoirs.

#### From the N. Y. Tribune.

##### Extraordinary Document.

The following letters were laid before the Common Council last evening. We publish them without comment, as we should have been glad to do many days since.

#### LETTERS FROM THE SHERIFF.

November 23, 1842. Sir,—I wish you to deposit with the Common Council of the City of New York, the enclosed sum of one thousand dollars, being in ten bills of one hundred dollars each, of the Phoenix Bank. These bills were sent to me in the letter signed W. W. W., which I received on the 7th instant, the object of the writer of which sufficiently appears on the face of the communication.

Although I suppose that the legal title to this money still remains with the person who transmitted it to me, yet it is scarcely to be anticipated that any one will make the dangerous attempt to reclaim it.

It is not proper, nor have I any desire that this money should remain in my hands, the only difficulty with me has been to whom should I pay it.

I have concluded that the best course would be to pay it into the public Treasury.

This disposition of it will afford some compensation to the City for the heavy expenses to which it has been subjected on account of the proceedings against the individual now deceased, whose escape some misjudging friend endeavored to procure by this attempted bribery.

In case, too, of any attempt being made to reclaim this money from me, I expect, and will no doubt find in the City, under the circumstances under which I deposit it, a sufficient and ready indemnity.

It will, perhaps, not be improper for me to add, in contemplation of many attacks that have been made on me in relation to my official conduct, in the case of John C. Colt, in which I am not conscious of any illegal or dishonest conduct on my part, that the fact of my having received the money enclosed was immediately after its receipt communicated to the undersigned, and very shortly afterwards to a gentleman holding a judicial station, in whose judgment and disinterestedness I had confidence. He concurs with me in my disposition of the money which I now beg leave to make through your hands.

I remain, very respectfully, your obedient servant, M. B. HART.

To the President of the Board of Aldermen in the City of New York.

#### The Enclosed Letter.

Should you do what is herein requested, another sum, exactly equal to that now enclosed, shall be sent to you on Friday, 18th Nov., 1842. The undersigned has no acquaintance with Colt nor any of his relations or friends. Pure benevolence and humanity have induced the undersigned to offer you the enclosed sum on the condition that you decline and positively refuse to hang Colt. This you can conscientiously do on the score of humanity, and that we have no right to take the life of a fellow-creature; on the score that two of the jury who tried him were of first opinion that it was only manslaughter; on the score that the Chancellor ought to have granted a Writ of Error to the Court of Errors, (the Senate); on the score of an improper bias, a violent prejudice having in the outset been created by the large and small papers against him; on the score that the true republican doctrine is not to hang, but to imprison for life, for capital cases; on the score that in all human probability the law enacted hanging for any offence will this winter be repealed; on the score that Gov. Bouck will, as he declared, pardon Colt—Gov. Bouck's opinion being well ascertained on this point.

There are many reasons which, in the haste of the moment, the undersigned is unable to write; but, Sir, come out like Gen. Jackson; take upon yourself the responsibility, construe the laws and your duty as you understand them, and refuse to hang Colt. You will thereby lay up for yourself in future life, the pleasing reflection of having saved from destruction a human being, unjustly condemned, and receive the thanks of Colt's relatives and friends, and meet the full approbation and entire approval of the whole Bar, of the Vice Chancellor, and of the Judges. If you take the step recommended, you will receive the applause of the people, and of the Party, and of the whole community.—Popular feeling now runs high in favor of the prisoner.

W. W. W.

The papers were referred to the Committee charged with the investigation of the origin of the fire in the cupola of the City Prison.

A BOLD ROBBER AND A BOLDER LADY.—The New Orleans Bulletin was recently informed by a gentleman residing on Camp street, that a few nights before, "his lady, while sitting alone in their sleeping parlor, was alarmed at the sudden approach of a man brandishing a bowie knife, who threatened her, if she made any alarm, he would put her to instant death. She was paralysed with astonishment and fright, and remained silent. Meanwhile the ruffian went to the bed, took off a pillow-case, opened the armiro, and deliberately filled the bag, with the choicest articles he could find. At this time, the lady approached a clock case on the mantel piece, drew out one of the pair of pistols, with which she threatened to shoot the thief unless he desisted. He being frightened in his turn, dropped his booty and fled. He was a white man, had on India rubber shoes, and no doubt had concealed himself in the house during the day.

LORD MORPETH AND THE AMERICANS.—The Sheffield (Eng.) Iris says: "It is said that Lord Morpeth is preparing his observations on Americans, for the press. The opinions of so distinguished a statesman, so honest a politician, and so good a man, with regard to Americans and their institutions, doubtless will be particularly useful at this period. All classes of politicians would look with anxiety, and be prepared to receive with reverence, his lordship's opinion with regard to the working of the ballot and the 'man suffrage' in America—points that will inevitably be brought forward and discussed in the next session of Parliament."

LILLY IN LIVERPOOL.—Extract of a letter dated LIVERPOOL, Oct. 31, 1842.

"Lilly arrived here yesterday in the George Washington, and was taken into custody last night, but they could do nothing without an order from the Secretary of State, so of course he was discharged."

THE CRAZY MAN'S TICKET.—The Asylum Journal, a paper published by the inmates of the Vermont Lunatic Asylum, has got out a "crazy man's ticket," the candidates selected, one from each of the great political parties. The Journal says, "If we can unite the crazy men of both parties, we shall most certainly elect our candidates."

THE GALE AT THE WEST.—The Buffalo Advertiser of Wednesday reports that the Marshal Ney and the Tippecanoe—which were believed to have been lost in the late gale on Lake Erie, have escaped without injury.

The wreck of the N. Hubbard, lost off Connecticut, has been visited, and no one found aboard; the small boat gone; the vessel lay with her head down and stern out. As nothing has been heard from any of the crew, the probability is that all perished. The only names of the crew known are Harlow Yorgum and Conklin.

The Brandywine lies among the rocks about 18 miles from Buffalo, a total wreck. One man, a passenger, named Ous Burton, of Mendon, Monroe county, was found on board, with some \$18 dollars Rochester money on his person. None of the crew were found. All the flour, 120 barrels was saved, the cargo of wheat lost. The names of those supposed to be lost, are Frederick Tabbs, master, George Whittington and brother, mite and Cook, Ernest Wood and another hand.

One of the hands lost overboard from the schooner Merchant, was named Jacob Beazer, of Buffalo. The name of the other man lost has not yet been ascertained.—N. Y. Tribune.

From the Vermont Watchman.

The Punishment of Death virtually Abolished in Vermont.

The present Legislature of Vermont has passed an act abolishing capital punishment and substituting therefor imprisonment during life in the Penitentiary, unless the Governor shall, after one year, issue a warrant directing the crime to be executed. This bill has received the signature of the Governor of this State, and has consequently become the law of the Commonwealth. We regard this measure as the most important one perfected by our Legislature during its present session. We consider it as a virtual abolition of capital punishment, and as such believe the experiment is well worthy of a fair trial by the people of this State. We know that many theories which appear beautiful, and seem to promise great and good results, work

badly when carried into practice. We say, give this law a fair trial, and if it turns out that crimes increase in our land, and that the lives of our citizens are less secure than under the old law, then, we say, repeal it; but at present we entertain no fears of the result. We believe that a law is useless and generally mischievous in any social compact, where such law is not approved and sustained by a general public sentiment. The feeling had become very general in this State that capital punishment is a relic of a barbarous age. Indeed it was difficult to select a jury who would convict of murder, knowing the inevitable consequence. We believe the present law will operate beneficially, because it exhibits the humanity and Christian feeling of the Legislature; and, secondly, because there will now exist a much greater certainty of convicting the supposed criminal than did exist when death was the certain penalty of the law. Less positive proof will now convince a jury beyond a rational doubt of the guilt of the prisoner than was required under the former law. We humbly hope and trust that the experiment will work well, and the necessity for a return to the old practice of taking life for life may never exist.

PROSECUTION OF COL. WEBB.—The Recorder of this city, yesterday received, through the Post Office, a letter, of which the following is a copy:

Hartford, Conn., Monday, Nov. 21, 1842.

Sir, I noticed your rascally decision against Col. J. Watson Webb, my friend. In two weeks, if he is sentenced to be imprisoned, I will come to New York to kill you with a fair.

A DEAF MUTE. Recorder of the city of New York. New York. (N. Y. Jour. of Com.)

A new Protestant Episcopal church in New York, was opened on Sunday, under the pastoral care of the Rev. Mr. Shinnell.

Solomon Herschell, Chief Rabbi of the Jews in England, died in London, Oct. 31, after a long illness. He was 82 years of age, and had officiated as Chief Rabbi, upwards of 42 years.

#### Marriages.

In this city, on the 24th ult. by Rev. R. R. Raymond, Mr. Samuel T. Hand, of Basking Ridge, N. J., to Miss Lois Curtis, of this city.

In this city, on the 27th ult. by Rev. J. S. Eaton, Mr. Nelson Gleason, of this city, and Miss Ann L. Chalker, of Saybrook.

In East Hartford, by the same, on the 23d ult. Mr. Christopher Colson, and Miss Sarah E. Burns, both of this city.

In Chester, by Rev. S. Barrows, Mr. Edwin B. Arnold, to Miss Temperance S. Webb, both of Chester.

In Enfield, Ct. on the 23d ult. by the Rev. Francis L. Robbins, Mr. W. A. Webster, merchant, of Hamburg, S. C., to Miss Laura Lusk, daughter of Sylvester Lusk, Esq. of the former place.

#### Deaths.

In West Suffield, Nov. 22d, Mr. Julius Harmon, Deputy Sheriff for Suffield, aged 46.

In East Hartford, Nov. 21st, of consumption, Mr. Aaron Keeney, aged 57.

In Springfield, Nov. 12, Cynthia M. Wright, of Suffield, aged about 35.

In Lyme, on the 19th ult. Betsey A. Manwaring, aged 7 years, daughter of Mr. John Manwaring.

Died, in East Hartford, on the 13th ult. Miss Sarah A. daughter of Capt. Wm. S. Chalker, aged 22.

Miss C. was a member of the First Baptist church in this city, and has left behind her the consoling assurance that she was prepared for her departure. Seldom has it been our lot to see one so lovely, so amiable, and with prospects of future happiness so cheering, cut down by death.

If we mistake not, she was to have been married to a young gentleman in this city, the very week that she was carried to her cold grave. How solemn and instructive the lesson to be derived from such a dispensation. Truly, "in the midst of life we are in death."—Com.

In Chicopee, Middlesex Co., on the 4th ult. of consumption, Mrs. Julia Barrows, wife of Rev. Sylvester Barrows, after a protracted illness, during which she demonstrated the power of the religion of Jesus, by an exhibition of uncommon patience and Christian fortitude. Sister B. was a native of Mansfield, where her widowed mother and sisters still reside. She became a subject of Divine grace in early life, and by uniform, modest, unassuming, yet devoted Christian demeanor, she bore testimony for Christ, and secured the love of a large circle of acquaintances, who now mourn the loss sustained by her relatives, the church, and community. Her remains were brought to Mansfield, and on Lord's day, Nov. 6th, after religious exercises, and a sermon from Phil. 1: 21, her remains were carried to the silent grave, there to await the general resurrection.

"No mortal woes Can reach the peaceful sleeper there, While angels watch the soft repose." H. B.

Died, in Killingworth, on the 5th ult. Mrs. Mary D. Dix, aged 39 years.

Sister Dix had been a member of the First Baptist church in Saybrook for 27 years, having been baptized by the late Rev. Samuel Webb, when she was but twelve years of age. She maintained, through life, a Christian life department, and although prevented by the circumstances in which she was placed, from visiting the house of God as often as she desired, she ever manifested a deep interest in the prosperity of Zion. Her death was that of a righteous and peaceful lady. A short time before death, after speaking of her reliance upon a Saviour's merits, she repeated with much feeling, the following lines—

"I hope to praise him when I die, And shout salvation as I fly; Sing glory, glory, through the air, Meet all my Father's children there."

Although the disease (an affection of the lungs), which terminated her mortal career, was at times very distressing, she maintained a Christian fortitude and resignation, amid all her sufferings, and when the time drew near that she must die, she commended her companion and six little children, the eldest but 13 years of age, to her heavenly Father, and sweetly fell asleep in Jesus. An address was read at her funeral by her former pastor, P. Brockett. In her departure, her family, her friends, and the church with which she was connected, feel that they have cause for sorrow; yet they mourn not as for one without hope, for they are fully persuaded that what is their loss is her gain. May God Almighty grant, that this afflictive dispensation of Divine Providence, may be sanctified to her family, her friends, and the church of God, and that in this event we may hear the solemn warning, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Receipts for the week ending Nov. 29.

Ahira Collins, 100; S. Barrows, Jr., 125; Needham Smith, 175; Simeon Commins, 200; Samuel Smith, 200; Ormond N. Lull, 175; Oliver Bingham, 84; Denison Smith, Esq., 175; Pamela Crompton, 100; Thomas White, 200; L. Clark, 100; Eliza Collin, 100; Cephas Johnson, 175.

Notice.—The next meeting of the Fairfield County Baptist Bishops will be held at Stamford, the 2d Tuesday, (it being the 13th) of Dec. next, at 1 o'clock, P. M. Bishops Parker, Woolsey and Harrington, having failed at the last meeting to present evidence on the subjects assigned them, are requested to furnish them at the next meeting.

The questions adopted for discussion are—1st, What is the duty of a church in reference to one of its members who may become bankrupt under circumstances which are calculated to excite suspicion of the integrity of his conduct. Essay by Bishop Denison. 2d, What studies are the most important to be formed by a young man who desires the work of the ministry. Essay by Bishop Parker. 3d, Is it consistent for a church to disown a member who is residing permanently within its limits, to unite with another church at a distance. 4th, What is the meaning of the phrase "cleansing the sanctuary," and how far we are probably from the "two thousand three hundred days." Essay by Elder Biddle. 5th, Is the gospel a remedy adapted to the removal of moral evil from the world? If so, why has it not done it? Essay by Br. Gregory.

Br. Harrington was appointed to preach, or Br. Gregory in case of his failure.

A. GREENE, Secy.

#### CONNECTICUT LITERARY INSTITUTION.

The Winter Term of the Connecticut Lit. Institution will commence on Wednesday, the 20th day of November inst. This Institution affords the facilities of a thorough education in the common and higher branches of English Studies, and in the Languages, so far as is necessary for admission to College, or in a course extended according to the wishes of the students. Indigent students disposed to labor, can generally find employment on the Steward's premises, or in the village, and in this way defray a part or all of their expenses. The thorough instruction afforded, the judicious and efficient general discipline, and the marked and salutary moral influence of the Institution, inspire the Trustees with renewed confidence to recommend it to the liberal patronage which it so highly merits, and which it has hitherto received.

Suffield, Nov. 25, 1842.

THE Court of Probate for the District of Hebron, hath limited and allowed six months from the date hereof, for the creditors of the Estate of ABRAHAM LYMAN, late of Coventry, deceased, to exhibit their claims for settlement. Those who neglect to present their accounts, properly attested, within said time, will be deemed a recovery. All persons indebted to said Estate, are requested to make immediate payment to Nathan Lyman, Administrator.

Coventry, Oct. 17th, 1842.

NOTICE.—The subscribers having been appointed by the Hon. Court of Probate for the District of Suffield to examine and adjust the claims of the creditors of the estate of DENNIS HARMON, late of Mansfield, Ohio, and formerly of Suffield, in said District, deceased, hereby give notice that we will meet at the house of Albert Kent, Esq., in said Suffield, on the business of our appointment, the last Monday in November and May, at 3 o'clock, P. M. on each of said days. Six months are allowed and limited by said Court to the creditors of said estate to exhibit their claims to us duly attested.

Assessors, PAUL HARMON, Jr., & COM. Suffield, Nov. 21, 1842.

#### Auction Prices.

SCHOOL Bibles, 18 3/4 cts. Bibles 12 mo, 27 cts. do Pocket from 37 1/2 cts. to \$1. Testaments from 8 to 75 cts. History of the Church, Brattleboro Edition, \$1 50. Rollin's History, 8 vols, only 37 1/2 cts. a volume. North American Review, handsomely bound, complete in 54 vols. for \$108, at the Asylum street book store. JOHN C. WELLS.

Sabbath School Depository at the Asylum street book store. JOHN C. WELLS, Agent.

PORTFOLIOS, Pocket Books, Card Cases, and a good variety of Stationery, at the Asylum street book store. JOHN C. WELLS.

A full supply of School and Miscellaneous books at the Asylum street book store.

Found.—A lady's silk bag was picked up on the sidewalk last Sabbath evening, which the owner can have by calling at this office. Nov. 25.



## Poetry.

From Mrs. Lunt's Poems.  
**DUTY'S CALL.**  
 "Do you really think so, landlord?"  
 "Certainly. Come, what will you take?"  
 "Oh, no, landlord; I have signed the pledge  
 again, and then this terrible lump on my side.  
 I do not believe that drinking will make it any  
 better."  
 "It is all right," said the landlord, "because you left  
 off drinking. You will have a bigger lump than  
 that on the other side before long, if you continue  
 another year as the last."  
 "Do you think I will? Well, then, so be it. I  
 will not violate my pledge, for look here, landlord,  
 (pulling out a great purse, with a hundred dollars  
 in silver shining through the interstices,) that is  
 my lump which has been growing for so many  
 months, and as you say, it is all in consequence of  
 signing the pledge. That is what you would  
 have had if I had not signed it, and if I have a  
 bigger one than that every year for 999 years, I  
 will not go to drinking again!"—N. Y. Evangelist.

Native of a nobler sphere!  
 What a charming chains there here!  
 Points thy hope, and prompts thy fear,  
 And binds thee to the clod?  
 Art thou not of birth divine;  
 Formed to spring, to soar, to shine?  
 Yes—Eternity is thine—  
 And thou art heir of God.

Hark! a voice—'tis duty's call—  
 To arms, to arms, and conquer all;  
 Face thy foes—they fly, they fall:  
 Christian! the battle's won!"  
 Hark! 'tis duty's call again—  
 Patient bear each passing pain;  
 Thy task attempt, thy cross sustain:  
 Christian! the work is done."

## Miscellaneous.

## Old Times.

The New York Journal of Commerce has the following paragraph:  
 "We have before us 'The Boston Gazette,' for Jan. 29, 1739; almost 104 years old. It was printed by S. Kneeland & Green, at the printing house in Queen street, Boston, over against the Prison. Published by John Boydell. The Great and General Court, or Assembly of that Province had just been adjourned to the 19th of April next ensuing. Among the Acts passed, was one 'more effectually to secure the duty on the importation of negroes,' and another 'for the relief of, and to prevent the oppression of debtors.' In an advertisement relating to the estate of Samuel Hendley, of Charlestown, it is announced that there is two very likely negro men to be sold on credit with good security, to be seen at said house."

There were three Boston Gazettes, in succession, published in Boston, before the revolution. This was the first, having been commenced in 1719, and the second newspaper in British America. Boydell was the postmaster, as indeed his two predecessors in the publication of the paper, had been. Kneeland & Green became proprietors of it in 1741, when they united it with the Weekly Journal. The Rev. Dr. Mather Byles was one of the principal contributors, and wrote especially many poetical essays. The publishers were strong advocates and supporters of Mr. Whitefield, President Edwards, &c.; and the Rev. Thomas Prince took an active part in the publication of the paper. Kneeland & Green printed the first Bible in the English language, in America. It was printed privately, and had a London imprint, in order to prevent a prosecution from those in England who published the Bible by a patent from the crown. Kneeland was a pious man, and a member of Old South church. By a quotation above from the old Gazette, it is seen that slavery then existed here. It did in principle, but not in the form of slavery as at the present day at the South. Some of the advertisements of those days were quaint and curious. The following is one:—"To be sold by the Printer of this Paper, a Negro Man, about thirty years old, who can do both Town and Country Business very well, but will suit the Country best, where they have not so many Dram shops as we have in Boston. He has worked at the Printing Business fifteen years; can handle an Ax, Saw, Spade, Hoe, or other Instrument of Husbandry, as well as most men, and values himself, and is valued by others, for his skill in cookery and the making of soap."—Another one ran thus:—"To be sold by the Printer, the very best Negro Woman in Town; who has had the small pox and the measles, is as hearty as a Horse, and as brisk as a Bird, and will work like a Beaver."

The "duty on the importation of negroes," above referred to, was 24 a head, and the master of the vessel was obliged to enter every one on oath to the town clerk. If they died within a year the duty was returned. In 1773 the slaves in Massachusetts petitioned for freedom. Slavery was abolished in this State by the adoption of the constitution in 1780, though practically it had been abolished long before.—Boston Recorder.

## The Bad Lump.

The following incident we relate on the authority of the old sailor, who delivered a temperance lecture on board a steamboat last Saturday night between New York and New Haven.

"Having found a man who was 'divested of all decent clothing; and in a wretched state of health in consequence of drinking, he induced him, amidst the discouragements of the tavern-keeper, at whose house he had found him, to sign the temperance pledge for one year. The landlord prophesied that he would not keep his pledge a year, or that if he did, he would never renew it. As the year was coming to a close, 'the old sailor' called upon the man, and secured his signature again. He signed it for 999 years, with the privilege of a life lease afterward! When the day arrived upon which his first pledge expired, he roguishly went to visit his old friend the tavern-keeper. 'There he comes,' said the eager rum-seller, 'he will have a great spree now to pay for his long abstinence.' When he arrived at the tavern, he complained of a bad feeling at his stomach, and of various evils, among which was a bad lump on one side, which had been growing for a number of months. 'Ah,' said the landlord, 'did I not tell you it would kill you to leave off drinking so suddenly? I wonder you have lived as long as you have. Come, what will you take?' and, seating the action to the word, he placed a decanter before him.

"But," said the visitor, 'I have signed the pledge again for 999 years, with the privilege of a life lease after it.'

"What a fool!" replied the landlord; "if you go on as you have done, you will not live another year."

"Do you really think so, landlord?"  
 "Certainly. Come, what will you take?"  
 "Oh, no, landlord; I have signed the pledge again, and then this terrible lump on my side. I do not believe that drinking will make it any better."

"It is all right," said the landlord, "because you left off drinking. You will have a bigger lump than that on the other side before long, if you continue another year as the last."

"Do you think I will? Well, then, so be it. I will not violate my pledge, for look here, landlord, (pulling out a great purse, with a hundred dollars in silver shining through the interstices,) that is my lump which has been growing for so many months, and as you say, it is all in consequence of signing the pledge. That is what you would have had if I had not signed it, and if I have a bigger one than that every year for 999 years, I will not go to drinking again!"—N. Y. Evangelist.

## AN APPEAL.

TO THE CHURCHES OF OUR LORD JESUS CHRIST, AND ALL INDIVIDUAL FRIENDS OF THE HOME MISSION CAUSE.

BELOVED BRETHREN,—The undersigned, in behalf of the Executive Committee of the American Baptist Home Mission Society, respectfully solicit your attention to the following statement of their situation and wants:

During the past four or five months the receipts into our treasury have been diminished to an unparalleled degree; some of our agents have been entirely unsuccessful, and the one on whom we most relied for supplies from the Southern States (Rev. Otis Briggs) has been suddenly called away from all his earthly labors. Our treasury is exhausted and overdrawn, and we have no prospect of its replenishment but from your spontaneous contributions.

The necessity for immediate action may be inferred from the following facts: There are not less than twenty pressing applications now before us for aid in behalf of churches and ministers in some of the most flourishing but destitute villages and settlements of "the west," to none of which we can favorably respond; the terms of service of several useful missionaries expired on the 1st inst., others will expire in a few weeks, and they must be re-appointed or compelled to abandon their stations; and the greatest exertions are requisite to meet the daily drafts upon our treasury through the banks.

Knowing the embarrassments of the times, we have hesitated to appeal to your sympathies, especially by such a humiliating exposure of our necessities; but feeling the overwhelming pressure of those necessities, and confiding in your well-known love of the cause, and ability to sustain it, we lay its condition before you as it really is, and earnestly solicit your aid in improving it.

In urging our appeal we need not speak of the importance of the Home Mission Society; nor the valuable service it has performed; nor the immense work it has yet to execute in building up churches; preserving their purity; checking the encroachments of the "Man of Sin," and laying the moral and religious foundations of the young republics rising in the West with exceeding great energy for good or for evil; but we wish to remind you that by the constitutional provision of the Society, you, from whom we receive our means, are the Society. The cause committed to our supervision, therefore, is your cause. We are your servants. We can execute your wishes only as you furnish us the means. Relying on past experience of your cheerful cooperation, and especially encouraged at the last anniversary of the Society by a recommendation for SPECIAL EFFORTS among the churches in our behalf, we have incurred liabilities which, because the means are not provided, it is out of our power to cancel. It is but justice to ourselves to say, those liabilities have been assumed with proper caution; the number of missionaries in the field and the amount appropriated is less than usual; and it is painful to add that, those now acting under our commission cannot be retained in the service of the Society unless the state of the Treasury shall be materially improved.

With these statements we submit to your own decision, whether the important Home Mission operations in which you have been ten years successfully engaged, shall now be suspended, or even contracted within narrower lines; or whether, by an immediate renewal of your liberality, we shall be enabled, if not to enlarge those operations, at least to maintain them on as extensive a scale as heretofore.

We respectfully request all those Conventions, Associations, Societies or Churches, having money in their treasuries for us, to forward it without delay to R. W. Martin, Treasurer, No. 57 Wall street, New York, to whom all others disposed to aid us are also invited to transmit their donations. Thirty dollars will constitute a member for life. One hundred dollars, or a sum which added to another previously given, will make one hundred, will constitute a director for life. Are there not many churches or individuals who would, at this time, take pleasure in constituting themselves, their pastors, or some friend directors or members?

"They which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

We also respectfully request all pastors of churches to read this appeal, accompanied with favorable remarks, to their congregations, at an early day.

S. H. COLE,  
 Chairman of the Executive Committee.  
 BENJ. M. HILL, Cor. Secretary.

AM. BAPT. HOME MISSION SOCIETY,  
 New York, Nov. 24, 1842.

From the Boston Recorder.  
 "I can serve God as well without professing Religion."

One hoping in Christ made this reply on being urged to unite with the people of God. Let us look at this.

1. This course, if universally adopted would destroy the existence of the visible church. Every thing now contained in the Scriptures concerning church order, discipline, sacraments, &c., would be a dead letter. There would be no visible body of persons, distinguished by any public and common religious rites from the rest of the world.

2. This opinion of yours, reader, if you indulge it, makes you wiser than God. He has let us know,

from the beginning, that, in his opinion, the association of his people, under certain religious forms, and institutions, is the most favorable condition for their spiritual improvement. Every human being, emerging from a state of sin to that of obedience to him, has been required, by one form or another, to unite himself to a body of persons called the church; and this for personal religious advantages. To affirm that you can as well serve God out of, as in the church, is to impugn the wisdom of God; for his institution of the church implies the contrary.

All experience testifies against this doctrine. The history of those who hope in Christ, and, for one cause and another, have not united with the people of God, has been the history of backslidings, the success of temptation, a loose sense of personal responsibility, darkness of mind, painful doubts and fears, and lamentable unfruitfulness. Gather that company of persons who hover round the church of God, unwilling to place themselves under its care and share its duties, privileges and responsibilities; gather them in a group, and see if they are not "lean kine." See if they do not appear as if they had dwelt on the parched and desolate hills of Gilboa, instead of the verdant and "delectable mountains" of Zion.

4. Hear, too, the personal testimony of those who have made the experiment of a long sojourn, disconnected with the church of God. "Alas our leanness," is their response to your appeal. How many of them, under the heavy hand of affliction, under the searchings of heart produced by the presence of the Holy Spirit, or during their passage through the valley of the shadow of death, have lamented the folly that led them to keep aloof from the church of God. They tried whether they could not serve God as well out of the church—and their multiplied sorrows have taught them the folly of thinking themselves wiser than God.

The church is the fold. The chief Shepherd is there. The flock is there. There is shelter, nourishment, safety. Why stray upon the mountains? Why seek to enter heaven by any other door? Why try the dangerous experiment of living aloof from the privileges of Zion. Enter in. The kind Shepherd invites you. All that is precious in growing holiness, increased usefulness, and brightening hope, bids you enter into the visible kingdom of God.

## Children's Corner.

## The Weary finding Rest.

The following affecting story was related by Mr. Dudley, an agent of the British and Foreign Bible Society, at the anniversary of the Birmingham Sunday School Union.

In the county of Kent lives, or lived a clergyman and his lady, who took a very active part in the Sabbath school connected with his church. They had in the school a boy, the only son of a widow, who was notoriously wicked, despising all the earnest prayers and admonitions of the clergyman, who, out of pity for his poor widowed mother, kept him in the school eighteen months; at length he found it absolutely necessary to dismiss the lad, as a warning to others. He soon after enlisted as a soldier in a regiment that was soon ordered to America, it being during the last American war. Some time after, the poor widow called upon the clergyman to beg a Bible of the smallest size. Surprised at such a request from an individual who was evidently on the verge of eternity, and who he knew had one or two Bibles of large print, which she had long used to good purpose, he inquired what she wanted it for. She answered, "A regiment is going out to America, and I want to send it to my poor boy; and oh! sir, who knows what it may do!"

She sent the Bible which the clergyman gave her, by a pious soldier, who, upon arrival at their destination found the widow's son the very ring-leader of the regiment in every description of vice. After the soldier had made himself known, he said, "James, your mother has sent you her last present."

"Ah!" he replied, in a careless manner, "is she gone at last? I hope she has sent me some cash."

The pious soldier told him he believed the poor widow was dead; "but," said he, "she has sent you something of more value than gold or silver, (presenting him the Bible,) and James, it was her dying request, that you would read one verse, at least, of this book every day; and can you refuse her dying charge?"

"Well," said James, "it is not too much to ask (opening the Bible,) so here goes."

He opened the Bible at the words, "Come unto me all ye that are weary and heavy laden, and I will give you rest."

"Well," said he, "that is very odd. I have opened to the only verse in the Bible that I could ever learn by heart, when I was in the Sunday school; I never could for the life of me, commit another. It is very strange! but who is this me, that is mentioned in the verse?"

The soldier asked if he did not know.

He replied that he did not.

The good man then explained it to him; spoke to him of Jesus, and exhibited the truth and invitations of the gospel. They walked to the house of the chaplain, where they had further conversation; the result was, that from that hour he became a changed man, and was as noted for exemplary conduct, as before he had been for his wickedness.

Some time after his conversion, the regiment in which he was, engaged with the enemy; at the close of which the pious soldier, in walking through the field of blood, beheld, under a large spreading oak, the dead body of James, his head reclining on his Bible, which was opened at the passage, "Come unto me all ye that are weary," &c. Poor James had gone to his eternal rest.

Mr. Dudley said he had frequently held the Bible in his hand; there were no less than fifty pages stained with the blood of poor James. How encouraging, said Mr. D., is this for Sabbath school teachers to persevere; for, should there be but one seed sown, it might, as in the case of the widow's son, produce a plentiful harvest. The only verse he ever committed to memory, was the means, in the hand of the Holy Spirit, of bringing him out of darkness into marvellous light; and James is now, we trust, joining the song of the redeemed in heaven.

## BURE AND SMITH,

Book and Job Printers, 184-185 Main Street.

## Sacred Music.

## —CONSTANTLY FOR SALE—

BOSTON ACADEMY'S Collection of Church Music.  
 do. Musical Institute's do.  
 Ancient Lyre, Choir, Sacred Lyre,  
 Modern Psalmist, Mason's Sacred Harp.  
 Temple Carmina, Manhattan Coll. Church Music.  
 American Harp, &c.  
 Societies and Teachers are invited to call and examine for themselves.  
 ALSO—Boston Glee Book.  
 Gentleman's do do.  
 Odeon; Kingsley's Social Choir, 1st and 2d vols.  
 Northern Harp; Temperance Harp.  
 Temperance Hymn Book, &c. &c.  
 Oct. 21. GURDON ROBINS.

REVIVAL MELODIES; Or Songs of Zion.  
 Dedicated to Elder Jacob Knapp; fifteenth edition.  
 Just received, a supply of the above very popular work.  
 Also—The Young Choir; or School Singing Book, original and selected. By W. G. Bradbury, and C. W. Saunders. 17th edition. A very popular work, and cheap.  
 For sale by GURDON ROBINS.  
 Oct. 21. Sw32

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 24th day of October, A. D. 1842—

Present, NELAND LOOMIS, Esq. Judge.

THIS Court doth direct Horace Sheldon, Administrator of Demas Harmon, late of Mantua, Ohio, and formerly of Suffield, in said District, deceased, represented to be insolvent, to give notice to all persons interested in said estate to appear (if they see cause) before the Court of Probate to be holden at the Probate Office in said district, on the 14th day of Nov. next, at 2 o'clock, P. M., to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper published in Hartford. Certified from Record.  
 NELAND LOOMIS, Judge.

## Coal! Coal!

HAZLETON, Lehigh, Beaver Meadow, Lackawanna, also Peach Mountain COAL, handsomely broke and screened, of all sizes, delivered in any part of the city, free of cartage, at the lowest New York prices, difference of freight added. Our citizens are recommended to secure their coal before an advance of freights and prices.  
 Hartford, Oct. 21, 1842. ELISHA PECK,  
 Corner of Grove & Front streets.

## W. S. CRANE,

DENTIST.—Exchange Buildings, North of the State House.  
 REFERENCES.  
 Messrs. E. & J. Parmenters, J. W. Crane, M. D. J. D. Stout, M. D., E. Bryan, New York.

## New Books.

JUST received, and for sale by the subscriber, Hague's Review of Cooke & Towne on Baptism Wayland on the present College System.  
 The Great Commission, by Dr. Harris.  
 My Progress in Error, and recovery to Truth.  
 The Christian Lyre.  
 Brown's Pocket Concordance.  
 The Am. Housewife.  
 Also, "Hope Leslie," just published by the Harpers.  
 GURDON ROBINS, 180 Main st.  
 Hartford, Oct. 14. [131]

The Cloth Trade.—The subscriber is now opening at his Cloth Store, a new and perfect assortment of Cloths, Cassimeres, Pilot and Beaver Coatings, rich Vestings and Tailor's Trimmings, which he offers for sale, with other Fashionable Goods in his line, at the lowest prices, by piece or yard. WM. B. DAVIS, 134 Main st.

## HARTFORD

Fire Insurance Company.  
 Office north side of State House Square.

THIS Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, Job Allyn,  
 S. H. Huntington, Ezra White, Jr.  
 H. Huntington, Jr. James Goodwin, Jr.  
 Albert Day, John P. Brace,  
 George C. Collins, Esqrs.

ELIPHALET TERRY, President.  
 JAMES G. BOLLES, Secretary.

## PROTECTION

Insurance Company.  
 Office north side of State House Square, in Exchange Buildings.

THIS Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire and marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE:  
 William W. Ellsworth, E. W. Greene,  
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 William Kellogg, John H. Preston,  
 S. W. Goodridge, Edward Collier,  
 Henry Waterman, Wm. A. Ward,  
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Lemuel Humphrey, DANIEL W. CLARK, President.

WILLIAM CONNER, Sec'y.

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Insurance Company.  
 Incorporated for the purpose of securing against loss and damage by Fire only.

CAPITAL, \$300,000.

SECURED and vested in the best possible manner—Suffer not to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,  
 Thomas K. Brace, Stephen Spencer,  
 Samuel Tabor, James Thomas,  
 Griffin Stearns, Elisha Peck,  
 Henry Kilbourn, Daniel Burgess,  
 Joseph Morgan, Ward Woodbridge,  
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THOMAS K. BRACE, President.

SIMON L. LOOMIS, Sec'y.

ETNA Insurance Company has agents in most of the towns in the State, with whom insurance can be effected.

CHARLES ROBINSON, Attorney and Counsellor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine. Also Agent for the North American and Hudson Insurance Companies of New York. Office, corner Chapel and State streets, New Haven.

## TO FAMILIES &amp; INVALIDS.

The following indispensable family remedies may be found at the village drug stores and soon at every country store in the state. Remember and never get them unless they have the fac-simile signature of

Comstock's on the wrappers, as all others by the same names are base imitations and counterfeits. If the merchant nearest you has them not, urge him to procure them at 71 Maiden Lane, the next time he visits New York, or to write for them. No family should be a week without these remedies.

## BALDNESS

BALM OF COLUMBIA, FOR THE HAIR, which will stop it if falling out, or restore it on bald places; and on children make it grow rapidly, or on those who have lost the hair from any cause.

ALL VERMIN that infest the heads of children in schools, are prevented or killed by it at once. Find the name of Comstock's on it, or never try it. Remember this always.

RHEUMATISM, and LAMENESS positively cured, and all shrivelled muscles and limbs restored, in the old or young, by the IRISH VEGETABLE ELIXIR and NERVE and BONE LINIMENT—but never without the name of Comstock & Co. on it.

Comstock & Co. ALL SORES are wholly prevented, or governed if the attack has come on, if you use the only true HAYS' LINIMENT, from Comstock & Co.

and every thing relieved by it that admits of an outward application. It acts like a charm. Use it.

Valley's Magical Pain Extractor Salve.—The most extraordinary remedy ever invented for all new or old

BURNS & SCALDS and sores, and sore EYES. It has delighted thousands. It will take out all pain in ten minutes, and no failure. It will cure the PILES.

Lin's SPREAD PLASTERS. A better and more nice and useful article never was made. All should wear them regularly.

Lin's TEMPERANCE BITTERS: on the principle of substituting the tonic in place of the stimulant principle, which has reformed so many drunkards. To be used with

Lin's BLOOD PILLS, superior to all others for cleansing the system and the humors affecting the blood, and for all irregularities of the bowels, and the general health.

(See Dr. Lin's signature on the wrapper.)

HEADACHE DR. SPOHN'S HEADACHE REMEDY will effectually cure sick headache, either from the stomach or bilious. Hundreds of families are using it with great joy.

DR. SPOHN'S ELIXIR OF HEALTH, for the certain prevention of FEVERS, or any general sickness; keeping the stomach in most perfect order, the bowels regular, and a determination to the surface.

COLDS & COUGHS pains in the bones, hoarseness, and DROPSY are quickly cured by it. Know this by trying.

CORNS.—The French Plaster is a sure cure.

SARSAPARILLA. COMSTOCK'S COMPOUND EXTRACT. There is no other preparation of Sarsaparilla that can exceed or equal this. If you are sure to get Comstock's, you will find it superior to all others. It does not require puffing.

DR. LIN'S CELESTIAL BALM OF CHINA. A positive cure for the piles, and all external ailments—all internal irritations brought to the surface by friction with this Balm;—so in coughs, swollen or sore throat, tightness of the chest, this Balm applied on a flannel will relieve and cure at once.

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Dr. Bartholomew's EXPECTORANT will prevent or cure all incipient consumption, taken in time, and is a delightful remedy. Remember the name, and get Comstock's.

KOLMSTOCK'S VERMIFUGE will eradicate all WORMS in children or adults, with a certainty quite astonishing. It is the same as that made by Farnestock, and sells with a rapidity almost incredible, by Comstock & Co., New York.

TOOTH DROPS. KLINE'S—purely effectual.

Entered according to act of Congress, in the year 1842, by Comstock & Co., in the Clerk's office of the Southern District of New York.

By applying to our agents in each town and village, papers may be had free, showing the most respectable names in the country for these facts, so that no one can fail to believe them.

Do not sure you call for our articles, and not be put off with any stories that others are as good. HAVE THESE OR NONE, should be your motto—and these never can be true and genuine without our names to them. All these articles to be had wholesale and retail only of us.

Comstock & Co. Wholesale Druggists, 71 Maiden Lane, New York, and of our agents.

The above Medicines are for sale in this city by DICKINSON & GOODWIN, Druggists, No. 104 Main Street. 1842